

LIBRARY OF CONGRESS.

BS580
Chap.

Copyright No.

Shelf. E8508

UNITED STATES OF AMERICA.

NOTICES.

THE publisher takes pleasure in laying before the public the two following notices of the work entitled, *Our First Mother*: One from the pen of the Rev. Dr. Lindsley, formerly President of Nashville University, now Professor in the Theological Seminary, New Albany, Indiana; the other from the Rev. Dr. Maginnis, Professor in the Theological Department of the Rochester University.

1st. FROM DR. LINDSLEY.

“I have read the book entitled, ‘Our First Mother.’ What can be made of such a theme? What do we know of the mother of all the living and of all the dead? Very little, assuredly. Moses has recorded a few facts and incidents—of most astounding and momentous import indeed—but furnishing small scope for a continuous reliable biography. Nor has the author adventured upon so perilous an enterprise. A ‘life’ of mother Eve, agreeably to the common acceptance of the phrase, would be a sheer romance. A more than poetic license would be requisite to supply the details; and a greater than Milton’s genius would be indispensable to any satisfactory achievement in this fashion. The *Paradise Lost* has exhausted the province of invention and imagination. But the large field of ethical instruction, of providential dispensation, of practical inference and application, and of argumentative disquisition, remains either unoccupied, or still open to the judgment, taste, discrimination, intellectual and speculative abilities, of any teacher or writer who may choose to enter it.

“Our author has judiciously aimed to impart scriptural instruction upon a number of select topics naturally suggested by the Mosaic history, and more or less associated with the character and destiny of our venerable mother, whose experience, and virtues, and trials, and sorrows, and influence, extended through a period of nearly a thousand years. Under the pleasant form of evening lessons or lectures, given by a pious, intelligent, Christian matron to her daughters and nieces—occasionally enlivened by pertinent questions and replies in a graceful conversational style—he contrives to introduce a vast variety of deeply interesting matters; and sometimes such as have mystified or puzzled the philosopher and theologian. To what extent he may have succeeded in these discussions, of course, the reading public must decide. To exhibit my own views clearly and fully upon all the controverted points embraced or casually alluded to, would require an article large and stupid enough for the pages of a modern Quarterly. I may say, in general, that in religious doctrine, the author is always orthodox—that in logic, science, and criticism, he accords with the teachings of many of our highest authorities—and that in the moral tendency and evangelic spirit of the whole work he is decidedly excellent and unimpeachable.

“He sets out with the assumption of the great fundamental fact or position, that the primitive condition of the human race was civilized, and not savage. That Adam and Eve were created in the image of God, but a little

lower than the angels, and were the most perfect specimens of humanity ever known upon the earth. This is the only true theory—as reason, history, and Scripture testify and demonstrate beyond all doubt or cavil. He maintains the old-fashioned and strictly philosophic doctrine of the unity of the human species—that all the existing nations and varieties of men are descended from Adam and Eve—and, consequently, from Noah, as the patriarch and progenitor of the postdiluvian world.

“How far his geological indications may prove acceptable will depend on the bias or school of his readers. He adheres to Moses—if not always according to the letter—at least, with not more latitude of construction than has been countenanced and contended for by sundry able divines and biblical critics. The *real* difficulties involved in or suggested by the Mosaic account of the creation, of the six days and the Sabbath, of the temptation and fall, of the locality of Eden, of the deluge, Babel, etc., cannot ordinarily come within the range of maternal instruction; and when they do, they must be summarily disposed of—as they are in the present volume.

“On the whole, I cordially approve the character and matter, the style and execution of the work. It is eminently practical and devotional. It is free from bigotry, dogmatism, and egotistic display, or presumption. I think it admirably calculated to accomplish the good purpose which the (to me unknown) author appears to have designed by its composition.

“I cheerfully recommend it, not only to mothers and daughters, but to fathers and sons, to ministers and people of all classes and denominations, who cherish the faith once delivered to the saints, and honour the Bible as a divine revelation.

PHILIP LINDSLEY.”

NEW ALBANY, INDIANA, *July 26, 1852.*

2D. REV. DR. MAGINNIS'S NOTICE.

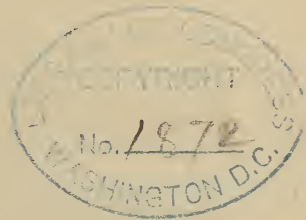
“Please accept my thanks for the volume you were so kind as to forward to me, entitled, *Our First Mother*. I have rarely perused a volume of the same size with more profound interest. The matter is rich, and the style highly fascinating and attractive. The author has here unquestionably given us the results of extensive biblical research on a great variety of topics, in reference to which, we regret to say, there prevails much skepticism and unbelief at the present day; and when he has been obliged to encounter questions which do not admit of being settled with entire certainty, it is gratifying to observe that he has uniformly favoured those opinions which will be found sustained by the most distinguished evangelical theologians. The work will undoubtedly find its way into Sabbath-school libraries and Christian families; and though it is especially adapted to youth, it deserves to be cordially commended to every lover of sound biblical instruction. It is to be hoped that the same author may follow this volume with others of a similar character on kindred topics.

Very truly yours,
J. S. MAGINNIS.”

ROCHESTER THEO. SEM., *August 5, 1852.*

OUR

FIRST MOTHER.



"Adam called his wife's name Eve; because she was the mother of all living."—MOSES.

NEW YORK:
CHARLES SCRIBNER, 145 NASSAU STREET.

1852.

*Deposited in the Clerk's Office
Sec. Dist. N.Y. Jan'y. 19. 1853*

BS580

.E8508

ENTERED according to Act of Congress, in the year 1852, by
CHARLES SCRIBNER,
in the Clerk's Office of the District Court of the United States
for the Southern District of New York.

PHILADELPHIA:
T. K. AND P. G. COLLINS, PRINTERS.

PREFACE.

THE following work, though by no means designed exclusively for young persons ranging, as to age, from fourteen to twice that number of years, yet, as may be seen from its structure, is intended more particularly for that interesting class of readers. A book, presenting some thoughts on the leading points here embraced, appeared to the writer a desideratum, especially at a period like the present—when, more than ever before, the human mind is awake and active; when speculation is rampant and daring; when naught, in any field which can be reached, escapes the prying research or scrutiny of the spirit of investigation now peculiarly abroad and busy; when, among other sciences, those of geology and ethnol-

ogy are unwontedly engaging the attention of the curious and inquiring; and when, from the Earth and Man—from the character of the strata and fossil remains of the former, and the varieties and diversities of the different portions of the latter—skepticism is essaying to extort testimony conflicting with that borne, in regard to these, by the archaic historian, Moses, in the first part of the book of Genesis. The writer has been constrained to entertain the apprehension that the young are now specially exposed to the danger of being allured into error, or of having their belief unsettled, in regard to some of the most momentous truths which can possibly engage the attention of mankind.

Some of the topics glanced at in the following pages, are among the most difficult and abstruse that have ever occupied the intellect of the curious and inquiring, whether in the domains of philosophy or religion. The author has not shrunk from the delivery of positive opinions in regard to at least a portion of these; yet not, it is be-

lieved, in the spirit of an excited and bigoted sectary in either of the above-mentioned departments. It has been the endeavour of the writer to present in a readable and popular form, the various subjects upon which hints are given in different parts of the volume—with what success, those who favour it with a perusal must judge. Among the “women of the Old Testament” of whom biographies have, by *uninspired authors*, been written, the writer of this work is not aware that any biography has ever before been presented of our First Mother. Is it not amongst the “strange things,” that the execution of such a task has been delayed until the lapse of five thousand years after she ceased to be an earthly sojourner?

It is possible there may be some who may chance to imagine that there is more variety of topic woven into this narrative, than the title would naturally lead the reader to expect. The principles on which the writer has proceeded, in the construction of this work, may be found stated on pages 21—23.

That those for whom, more especially, this volume has been written may derive intellectual and moral advantages from its perusal, is the earnest desire of

THE AUTHOR.

CONTENTS.

	PAGE
INTRODUCTION	13

EVENING FIRST.

Preliminary remarks—The scriptural narrative relating to our First Mother brief and fragmentary—Notices partly direct, partly by implication and suggestion—Eve never in an infantile state—Created in maturity, corporeally and intellectually—Her first knowledge not acquired, but imparted by her Creator—Other objects formed in a mature state—The world both made and furnished by God . . .	19
---	----

EVENING SECOND.

The design of God in Eve's formation—Her body; from what formed—Inferences—Our First Mother very fair and beautiful—When created—At what time of the year—When the world was created . .	34
--	----

EVENING THIRD.

Eve's marriage—The conjugal relation—Its intimacy and permanency—Polygamy—Divorce—Caution requisite	49
---	----

EVENING FOURTH.

	PAGE
Evidences of the divine existence afforded, as from other sources, so from Eve's corporeal frame—Cure for atheism	59

EVENING FIFTH.

That structure, the human body, an original conception with God—Its organism—Life imparted—After what manner and by whom—What life is—The edifice furnished with a tenant—The soul—Not material	72
---	----

EVENING SIXTH.

Eve created in the divine image—Immortality—Intellectual powers—Moral qualities	84
---	----

EVENING SEVENTH.

The dominion with which our First Mother and her husband were invested—Endowed with power of speech—Language—Its divine origin	98
--	----

EVENING EIGHTH.

Where our First Mother was placed—The Garden of Eden—Its character—Locality—Eve not made within the inclosure, but introduced into it—At what time—How affected	115
---	-----

EVENING NINTH.

Eve's first Sabbath—The utility of the Sabbath in a state of innocence—How spent by our first parents	128
---	-----

EVENING TENTH.

	PAGE
The first man of Buffon—Our First Mother's employment—Industry—The Creator thereby served	142

EVENING ELEVENTH.

The tree of life—Tree of the knowledge of good and evil—The uses of both—How long our First Mother retained her innocence—Eve's first sight of the tempter—The temptation commenced	157
---	-----

EVENING TWELFTH.

The temptation continued—Eve overcome—Tempts her husband—His fall—Two queries considered: 1st, respecting the tempter; 2d, respecting Eve's apostasy	173
--	-----

EVENING THIRTEENTH.

Query 3d: Why was the temptation permitted?—Query 4th: Was Eve guilty of a great sin?—Query 5th: Why was Satan so anxious to effect the apostasy of our first parents?—Some of the consequences, immediate and personal, of Eve's transgression—Her arraignment—Expulsion, &c.	189
--	-----

EVENING FOURTEENTH.

The threatened death-penalty, considered—Threefold	207
--	-----

EVENING FIFTEENTH.

	PAGE
Reprieve through mediatorial interposition—The first Messianic prophecy—Gospel promise—Animal sac- rifices—Proofs that our First Mother became pious	228

EVENING SIXTEENTH.

Eve the mother of all living, <i>i. e.</i> , the mother of all who live spiritually and eternally—The mother of all mankind	250
---	-----

EVENING SEVENTEENTH.

How long our First Mother lived—In what works of beneficence employed—Antediluvian longevity con- sidered—The close of Eve's earthly career—Con- clusion	272
---	-----

OUR FIRST MOTHER.

INTRODUCTION.

THE returning sun had just pencilled the east, and scattered the shadows which had been curtaining their slumbers, when Mrs. Millingham, with her three daughters, and a couple of orphaned nieces belonging to her household, sallied forth to drink the fresh air, to partake of healthful and invigorating exercise, and to gaze upon the lovely scenery of that part of the country. It was a cloudless, calm, and balmy morning in the loveliest season of the year. Nature had been recently attiring herself in her rich vernal adornments, and was smiling in her freshness; the fields and the forests were exhibiting their attractions, as if solicitous to win the admiration of beholders; the feathered songsters, on every side, were warbling their sweet and varied melodies; every living object seemed to be skipping and

bounding impulsively through the fulness of joy with which its heart was swelled ;—all creation, indeed, animate and inanimate, appeared to be that hour earnestly occupied in hymning the Almighty Maker's praise.

This is a *beautiful* world, said Mary, a charming girl of eighteen or nineteen summers, to her mother ; and every object we look upon testifies that it is a *happy* one. Strange that our aged neighbour, Mrs. Winterton, should manifest so strong a propensity to decry it. A dark world ! a dreary world ! a vale of tears ! and I know not how many more disparaging expressions I almost always hear her uttering about it. And she is ever wondering that any mortal creature should have a desire to live in it. Isn't that old lady half deranged, ma ? added Laura, the next younger daughter.

I feel no special inclination, my loved ones, to deny this world to possess marks of beauty, especially the part of it where Providence has fixed your abode, replied Mrs. Millingham. There are portions to which, if your eyes saw them, you would not think of applying the epithet beautiful ; to which that attribute pertains not. Yes, it is on the whole a beautiful world : Yet how inferior in beauty to what it was when first formed by its Creator and hung among the stars. It

shone then as bright as any of those glittering and glorious orbs. God was not ashamed of it; angels admired it. They struck up a song of praise to the great Architect, so soon as their eyes fell upon it. "The morning stars sang together, and all the sons of God shouted for joy," when this round world was seen by them rolling from its omnipotent Maker's hands—so great and marvellous were the power and skill, the wisdom and goodness to which it in every part bore witness. The Divine Former himself surveyed it in all its parts, and as a whole, and pronounced it "very good."

You have spoken of this world, Mary, as a *happy* one, as well as beautiful; and you are surprised at the language of disparagement which Mrs. Winterton employs when speaking of it. Had you visited all those portions of the globe which that aged lady has traversed, and your life been as eventful as has been hers—in other words, had you seen and felt all that it has fallen to her lot to observe and experience, I will not say that your testimony would be vastly more flattering or favourable than hers.

Yet it would be wrong for me not to acknowledge that there are hearts pervaded by happy and joyous feelings here. It would not be right to refuse to listen to the testimony of our own

eyesight—to say in the face of all the bounding joy to be witnessed around us even this morning, that there is no pleasure here—that all is sadness and gloom.

But if you call this a happy world, and a comely one, now, what would have been your impressions and your language, had you been in the place of our First Mother when she first gazed upon it—whilst she was yet enrobed in innocence, and this terrestrial ball was without its Creator's malediction resting upon it? Eve, just then fresh from her Maker's hands, had the enviable privilege of looking upon a very beautiful and happy world truly. No woman since her day has ever beheld such a sight as did she.

It is no small gratification to me, my dear aunt, said Caroline, the elder of the nieces, an interesting girl bordering on twenty,—It is no small gratification to me to let my mind, now and then, run up the stream of time to its fountain-head—to read and think about the objects that have been, and the events which transpired centuries before I had an existence; and the most ancient history, that which came from the pen of Moses, I frequently peruse, and more particularly that portion which relates to the origin of all things, and the events occurring in the morning of time. You have incidentally spoken of our FIRST MOTHER.

Many points belonging directly to her history, or more remotely connected with it, are intensely interesting as well as immensely important, and concerning which I have a very imperfect acquaintance. As you, dear aunt, are so well qualified to impart instruction and afford gratification on those points, will you not consent to do so? I cannot doubt that my cousins and sister will feel equally anxious with myself that you should yield compliance with such a request.

O yes, was the immediate cry of them all: Nothing would or could yield us a greater measure of entertainment. We would ever keep in fresh and grateful remembrance such a favour.

Whether I can say anything in relation to the points to which you allude that will be interesting and profitable to you, severally, may, perhaps, admit of some doubt, rejoined Mrs. M.—but since you all unite in such a request, and appear sincere and earnest in its presentation, I will attempt to comply. I shall at least receive satisfaction myself, if I should not succeed in affording it to you. For I confess my own taste to be such that I like frequently to get on contemplation's pinions, and pass away from this planet, as it now is, to what it was before there were sought out “many inventions”—to the world as it was before sin or science, art or artifice, had aught to do with it.

It yields me a degree of pleasure which words are inadequate to express, to ascend antiquity's lofty tower, even to its summit, and look at the world as God made it, not as it has been made by man. But when shall our contemplations begin?—As soon as possible, replied Juliet and Clara, after our return from this delightful morning stroll. Let us meanwhile fully improve this opportunity to gaze on adorned and laughing Nature, listen to her music, and cull some of the multitude of charming flowers which are blooming on every side, and emitting their fragrance. Having thus said, they commenced skipping from flower to flower, and having plucked what taste or fancy solicited them to gather, and thrown in their notes with the plumed songsters about them, as if to aid or vie with them in song, they with their seniors set their faces homeward, and hastened their steps, that they might the sooner become listeners to the promised narrative.

On their arrival at home, it was upon consultation agreed, that the evening-season, being more exempt from interruption or distraction, would be the most propitious or opportune for prosecuting conversation on the various points belonging to, and topics connected with, the history of our First Mother.

EVENING FIRST.

THERE was an intense desire felt by all the girls, during that day, for the sun to hasten to his setting. Never did poor sinner give stronger evidence of preferring darkness to light than did they. Impatience almost turned moments into hours; and no sooner had the sun retired behind the western hills, and drawn his beams after him, than they all pressed their guardian and guide to commence.

My happiness, dear daughters, would be not a little enhanced by adding to yours, remarked Mrs. Millingham. God had spoken, and out of nothing matter had sprung into being.—Pardon me, dear aunt, for interrupting you, said Juliet; I do not question the truth of what you have just uttered; but has not the opinion been entertained by some that matter has always existed?—It has, replied Mrs. M.; if I mistake not, all the ancient heathen philosophers believed it to have been eternal. It was a fixed, unquestioned tenet with them, that “Out of nothing nothing can spring.”

But with such impotent gods as they had, I do not wonder at it. They had no knowledge of a God like ours, of unlimited, infinite power. Our sacred book represents God to us not merely as the builder of the world, but, in the fullest sense, as its author; the creator of the materials themselves from which it was formed, and not simply as its former out of pre-existing materials. With this fundamental principle Moses begins his geogony. How instructive as well as sublime is that first verse of the Bible: "In the beginning God created the heaven and the earth." The Rabbins, who are legitimate judges in a case of verbal criticism in their own language, are unanimous in asserting that the original word, translated in that verse, "*created*," expresses the commencement of the existence of a thing, or egression from non-entity to entity. The supposition that the eternal God formed all things out of a pre-existing, eternal nature, involves in it the irrational and anti-scriptural dogma of two self-existent, independent, and eternal beings. The infinite God, my daughters, is exclusively *from everlasting*. Matter is not an equal or rival with him in this particular. Out of that matter, brought into existence "in the beginning," by Omnipotence, this earthly fabric had been reared by the infinite architect. There it stood in its magnificence and beauty—so goodly and

gorgeous a thing that it looked as if it had been constructed in and had constituted a part of the splendid furniture of heaven, and had been subsequently let down from it. The habitation was furnished, richly, fully—ready for the tenant. The Creator then paused, deliberated; a consultation was held between the persons in the Godhead; and a creature far more noble, of far more exquisite workmanship, than had been previously formed, appeared. Still one object was wanting to complete the work the Almighty Creator had allotted himself. Can you tell me, Clara, what that object was? addressing the youngest of the group. That object, answered Clara, could have been none other than our First Mother.

Get each your Bibles, continued Mrs. M. Turn to the history of her of whom you have requested me to speak, as it is there given. They opened the blessed book in haste, and their eyes were soon running over all the verses in Genesis where any mention is made of the First Woman.

After allowing them all sufficient time to search out and peruse with care those verses, Mrs. M. proceeded. You see, girls, that the narrative which the Scriptures give of the first human female is very brief, only a few fragments, as it were; a small number of facts, and very summarily stated. I suppose that you will wonder why the Lord did

not tell Moses more, or let him write more concerning her. It would have been very gratifying to our curiosity, at least, if it would not also have been very useful, to have been afforded a full and connected history of the mother of the human race. But this is the mode pursued by the great Author of the sacred book, respecting most of the other characters that it brings to our notice. The inspired volume would have swollen to an immense size; indeed a large number of immense volumes would have been the consequence, had the divine Author given a full and circumstantial account of every one of the men and women of whom it makes mention. The words which came from the lips of our Saviour were rich in meaning, full of momentous import; never man spake as did he. Yet there is recorded and handed down to us but a very small portion of what he uttered. And there is given us a narrative of only a few of the many acts of his entire life; or of the many marvellous works which he performed even in the last three years of his earthly sojourn; and why? The evangelist John gives us the reason: "If they should be written every one," said he, "I suppose that even the world itself could not contain the books that should be written." In relation to our first mother, as well as others, prominent facts or events are recorded; the picture is left to be filled up by

the reader or teacher. Much is taught by implication or suggestion; reason is set at work to deduce inferences. Only let not the rein be thrown loose on the neck of wild fancy, and the filled up narrative is to be received as legitimate; no more transcends the limits of propriety than does a lecture or sermon on some verse of Scripture. It, indeed, is the implied will of the Author of Revelation, that we should exercise the intellects which he has bestowed on us in gathering what, in his holy word, is taught by implication; in seizing hints, improving suggestions—and in deducing sober, legitimate, and profitable inferences.

A continuous, unbroken narrative, or regular and complete biography of the mother of our race, you must not, however, expect from me. Such a thing does not accord with, is not embraced in my design, and will not be looked for by you. I shall confine myself to a few prominent points in relation to her, and those such as in one form or another are presented or suggested to our notice by the inspired narrative. Prior to entering on this work, my pupils—for it is in this attitude that you have chosen to put yourselves now before me—let us offer thanks to our beneficent Lord for putting us in possession of the first three chapters of our Sacred Book. That night is a dark one, which has never been penetrated

by rays from that source. Yet such a night is still upon far more than half of the family of man.

Allow me here, dear mother, to ask you one question, said Laura : Anterior to the creation of the “heavens and the earth”—before any sun, moon, or star shone or world existed—God was in perfect solitude. Could he then have been as happy as he was after he drew the universe out of nothing into existence? Were I the only living thing on this earth, and was acquainted with the fact, it seems to me I would be indescribably wretched—oh, how I would covet annihilation.—God is very unlike man, answered Mrs. Millingham; is infinitely superior to the most exalted creature that he has breathed into life. He is not dependent on his creatures for his glory or his bliss. He is all-sufficient, independent, would not be God were he not so. The contemplation of his own infinite perfections and excellencies from everlasting, could not but be a most felicitous employment. Let me spend my eternity in contemplating the excellencies of Jehovah, and I will not want for happiness. An infinite Being, Laura, can never be otherwise than infinitely glorious and happy.

It is customary for biographers, proceeded Mrs. M., to commence their narrative with an account

of the ancestry or at least parentage of those whose lives they write. Following this custom, our primary inquiry relates to the mode in which the existence of our First Mother originated. I need not ask you, with the sacred volume in your hands, and opened where it is, whether there was anything peculiar in it. She had no parentage except God, and was never in an infantile state. Every other woman that ever existed was born into the world; had a mother from whom she was descended. Every woman who shall hereafter see the light or breathe the air will be able to speak of a mother. Infancy is predicable of every other woman that has had or shall have a being. Others could, by Almightyness, have been brought into existence similarly, and could be still; but have not been, and will not be. Our first mother never knew what it was to be a tender suckling, or a little child. As to her corporeal frame, it was as tall in stature, and as large in size, the first day of her being as at any period afterward. As to her mental faculties, these went through no such process of development as do those of others, in passing from infancy onward through the different stages to maturity. Juliet, your countenance indicates surprise. Did this thought, so obviously true, never enter your mind before?—I see, aunt, that so it must have been; yet I can-

not recollect it to have had a distinct existence in my mind until now.—Created in full maturity; an adult from the first moment of her being, added Caroline, she never, then, became experimentally acquainted with the various intellectual operations, the thoughts and feelings, of all that period lying between infancy and adult years. She never had those mental agitations, those peculiar emotions, occasioned by novel sights and sounds; never increased in intellectual stature, or mental furniture, by slow degrees.—In part what you have now said, replied Mrs. M., is true—not altogether. It was a new world in itself, and new to her, which our first mother was placed in. The sounds which saluted her ear, and the sights that attracted her gaze, were novel. There was not that vigour or expansion in her faculties which forbade increase or enlargement. She acquired knowledge—knew more one day than she did the day preceding. But as she was created a full-sized woman, with powers in maturity, she was not retarded in the acquisition of knowledge by a slow or gradual invigoration or expansion; did not, through inadequate development of understanding, meet with those hinderances in this respect which they for some time do, whose minds travel through the different stages lying between infancy and maturity. You, my dear girls, can

be advantageously set to the study of branches of science now, that would have been mostly, if not quite, beyond your comprehension a few years ago—that you then could have prosecuted with no success. As you are of different ages, if you were now attending the same school, the teacher would not act wisely should he assign you all the same lessons, or put you to acquiring a knowledge of the same branches. It did not occupy the mother of our race the first twenty years of her existence to obtain that scanty amount of mental treasures which it takes any of her descendants the first twenty years of their being to acquire.

As the first woman had no maternal guardian to think and act, to protect and provide for her, the Lord did not make and put her here an *infant*; but, having made her a *woman*, both as to body and mind, he did not place her in the circumstances of an infant, in entire ignorance of everything, in a state of complete mental vacuity. Necessity required that she should by her Maker be furnished with a certain degree of knowledge from the very outset of her being. We assent to that doctrine of Locke, that human creatures, upon their coming into the world, are not possessed of innate ideas, or born with a stock of knowledge. But the doctrine does not apply to her of whom we are speaking; who was not *born*, but *made*;

and her Maker being not ignorant of the fact that a certain measure of knowledge was necessary, and absolutely indispensable to her—that she could not act the part assigned her without it, would not in this, any more than in other respects, leave her, or dismiss her from his hands, destitute. He was too kind, and cared too much for her, thus to treat her, and before she had done anything to offend him too. He, indeed, endowed her with certain *instincts*, and this you may, perhaps, imagine to have been all that for awhile would be requisite. I cannot think so. As she was something more than an animal, her Creator required and expected something more from her; a supply of mere animal instincts, consequently, would be insufficient. We repeat it—she must have been afforded, from the first, a certain amount of actual knowledge. But I will not enlarge upon this topic now, as we shall have occasion, under another head, to say something additional upon it. I fear, however, that some, especially the younger, if not all of you, will be somewhat frightened at this premonition of a design on my part to inflict on you an additional metaphysical dose. As I, however, was not a volunteer—as I am acting in the capacity of a lecturer by solicitation—you must receive, and without a wry face, too, whatever I choose to ad-

minister.—As we are not, so it is not, dear aunt, our wish to be considered or treated as mere *children*, said Caroline. Indeed we could but regard it as a reflection on our understanding—as virtually charging us with mental impotence, obtuseness, or emptiness, to administer to us *infantile* doses, either as to kind or quantity.—Clara, the youngest of the listeners, added, If any who have been hearing your remarks, dear mother, may be supposed to be uninterested, or incapable of understanding them, I must be the one; yet much of what you have been uttering I think I have comprehended; and I hope I have shown no sign of being an uninterested listener. And I hope you will at no time hereafter be deterred from giving utterance to your thoughts on any topic connected with the history of our First Mother, through an apprehension that to one of my age or capacity they may not yield interest or instruction. Should they be too abstruse for *my* comprehension, or of a kind unsuited to *my* taste, they will be doubtless interesting and instructive to Caroline and Mary, if not to my other cousin and sister; and will moreover be profitable to me, by suggesting subjects for future thought and study.

I am pleased, my daughter, both with the views you express and the spirit you exhibit, rejoined

Mrs. Millingham. Well, to proceed:—What I said, awhile since, about the *mother of our race* being made by the Almighty in *maturity*, may be asserted with truth likewise concerning objects in the vegetable and animal departments of creation. Trees, for instance, Eve saw, as soon as she had eyes to see—*trees*, and not merely tender shoots or saplings—tall trees with tops piercing the clouds, and clad in their rich green garniture; fruit trees with branches bending with their load of ripe and luscious fruit; flowers of every hue with open petals, smiling in full bloom, and pouring their fragrance on the wafting air; and the tall green grass, in richest luxuriance and profusion, decking the valleys and waving on the plains. Living tenants of the deep, of the air, of the forests, in great variety of form and size, some of amazing magnitude, God made, and in mature dimensions. The sun, that big, brilliant, blazing ball which, as you took your stroll this morning, you saw mounting the heavens, and pouring forth his radiant glories, is at present no larger, brighter, or more glorious an orb, than it was the day that Jehovah collected and rolled its light and its fires together. The moon, that mild, kind thing, which lends us her aid when the sun refuses us his, and those thousands of glittering gems which bestud the crown of night, were of no less size or beauty

when the Omnipotent One made and set them in the places they occupy, than they are this evening.

I am aware that what I have now said is not in accordance with the hypotheses or theories of some renowned scholars, some great so-called philosophers, whether of ancient or of modern times—men who have held and promulgated the notion that naught was ever made in maturity, or, strictly speaking, made at all—men who have learned even how to dispense entirely with an intelligent and Almighty Creator; who can find in chance with its accommodating fortuities, or in eternally existing materialism with her coveting appetences or spontaneously developing tendencies, all that is requisite for the formation of worlds, and the multiformity and multiplicity of organized objects, whether animate or inanimate, in them. To such speculatists I do not consider *arguments* as exactly adapted, and therefore will not take the trouble of a resort to them. Skilful medical prescription, combined with the recuperative power of the system, or the mentally hygienic advantages of a lunatic asylum, would, in my view, far better suit their case.

And this leads me to embrace the opportunity, whilst in this neighbourhood, to remark that I cannot fully sympathize with those kind souls, who, whilst they would not altogether dispense

with the power and agency of an Omnipotent Creator in world-making, yet would save the Almighty all the labour and trouble they possibly can ; and so, will have it that, instead of being directly made from nothing by the Deity, like the sun and some other bodies, this planet, on whose surface our lot is cast, was formed from a comet ; or from a fragment broken off from the sun by the concussion of a comet ; or was made from a once dark and ugly excrescence on the sun's disk ; or, lastly, from a sun burnt out ! I acknowledge my inability to discover that there is to the Almighty much labour or trouble saved in this way—because it appears to me that a being who, for instance, could make a sun of such magnitude that it could afford to spare a piece from it large enough to form this globe, could about as easily make a sun of the right size at first, and, at the same time and separately, this globe, if he chose.

Nor, finally, can I precisely harmonize in opinion with those who are for dispensing with all agency of the Supreme Being in world-furnishing ; who, whilst they attribute the making of the world to God, and to the same cause, the investment of nature with certain so-called properties or powers, would save the Deity any further care or trouble in reference to it ; would have those properties or

powers the agents exclusively in the effecting of nearly or quite everything within or upon it. Whilst I would not deny that the Deity may and does operate according to certain laws, and, if you please, by or through certain properties in nature, I cannot consent to exalt these properties into such agents as that the Lord's presence and operative power can be conveniently and wholly dispensed with. I would not have Jehovah so excluded from the earth; I would not have him so robbed of his glory. As the "Book divine," from Genesis to Revelation, teaches it as a truth, so I would like to have the conviction and influential impression ever upon my mind and upon yours, my loved ones, that God is ever present and ever active everywhere—that it is in him we and all others live and move; that we and they are constantly indebted to him for life, and breath, and all things. But it is "high time" to conclude this evening's exercise. To-morrow evening, Providence permitting, we will resume the conversation. Then, said Laura and Juliet, let not to-morrow evening be slow in coming.

EVENING SECOND.

WELL, my daughters, said Mrs. M., God has held our souls in life; through his good hand upon us we are together this evening—met to hold another conversation. Yes, dear aunt, replied Caroline, and we have all been very solicitous for this hour's arrival. Mrs. Millingham began: Nearly the whole of the sixth day's work had been accomplished. A far nobler creature than any that had previously been made had now come from the Creator's hands—in figure erect, with face directed toward the heavens, of interesting and attractive mien—a *man*. That Almighty and Allwise One who gave him being had imparted to him, moreover, a *social* nature. But why? The man looked around; but among all of earth's living tenants not one could he discover that bore a resemblance to himself in corporeal form or in mental endowments; among the multiplicity and variety his eye could not light upon one that he could select as an associate. Though among objects which differed much from those without life

—objects that breathed and moved—he yet was in a solitude which afforded no scope for the exercise of his peculiar and exalted faculties; no means of intellectual intercourse; no object to awaken the tender sensibilities of his heart, to win and bind his affections, participate in his enjoyments, or unite with him in the worship of God. Had he been left in this solitary condition, the lower animals would have apparently been larger sharers in the kindness of their maker than he. *They* had their companions, creatures of a like form and nature severally with themselves. This Adam saw, for they had been brought before him to receive their names. Amongst them all “there was not found an help meet for him.” Such is the language of the inspired historian (Gen. ii. 20)—language importing that there had been such a survey made as indicated a search with a view to ascertain. The infinite Creator, to satisfy this want, as well as for other purposes, resolved to make for him a fit companion, one of similar form and nature, a creature intellectual and social, between whom and himself there might be an interchange of thought and affection, such an intercourse as to be conducive, and in no inconsiderable measure, to each other’s happiness.

And how did Jehovah carry this resolution into accomplishment? How and of what was our first

mother formed? A remarkable event! an astonishing peculiarity! As to the first *man*, his body had been made of “the dust of the ground” (Gen. ii. 7), and herein was there a wonderful manifestation of the Creator’s skill, in forming so exquisite a structure as the human body out of so gross and mean materials. The name *Adam* was given to him, as is more commonly believed, to indicate this his origin; most expositors deriving it from a word which signifies the mould or *red earth* out of which he was made. I said *most* expositors. Some, among whom is Parkhurst, think it derived from a word denoting *likeness*, indicating the similitude after which he is said to have been formed. Ludolf deduces it from a word which signifies *beautiful*, *elegant*, or *pleasant*, referring to the perfection of his frame or shape, as being, of the objects of this lower world, the masterpiece of his Creator. The first named opinion, which is so common as to be almost universal with Biblical expounders, appears to me to be the true one. Now, as from Gen. v. 2—will you not turn to that passage, my daughters? it is worthy of particular observation—now, as from that verse we learn that the word *Adam* is rather an appellative than a proper name, and comprehends the woman as well as the man, it is to be regarded as indicative of the similarity of their origin. Yet

our first mother's body was not formed *immediately* of the dust of the ground as was the first man's. Let me ask you, girls, to turn to Gen. ii. 21, 22, where we have an account of Eve's formation. Our first father being preternaturally cast into a deep sleep, without consciousness and without the endurance of pain—so kind was the Lord to him and so tender—the Almighty Creator took from that part of his body which was near his heart the substance of which he formed the woman; who was to be as part of himself, and the object of his most cordial affection. She was taken from *him*, and not from the ground—how significant was this act—that there might be “a natural foundation of moderate subordination on the woman's part,” says one, “and sympathizing tenderness on the man's; as a man rules over and tenderly takes care of his own body.” Matthew Henry, speaking in his Exposition of this transaction, says: “That the woman was made of a rib out of the side of Adam; not made out of his head to top him; not out of his feet to be trampled upon by him; but out of his side to be equal with him; under his arm to be protected; and near his heart to be beloved.” He likewise remarks: “That as man being made the last of the creatures as the best and most excellent of all, Eve's being made *after* Adam and *out* of him, puts an

honour upon that sex as the glory of the man. If man is the head, she is the *crown*; a *crown* to her husband, the crown of the visible creation. The man was dust refined, but the woman was dust double refined, one remove further from the earth." These are the remarks of a *man*, remember, concerning the woman—not *my remarks*.

Humility, my daughters, becomes creatures whose bodies are of so humble origin—of *the dust of the earth*—of *the very material that, whenever they walk, their feet tread on*: Yes, *humility, or a lowly spirit*. As to their corporeal frames, they have no higher origin than have the beasts of the field. Take care of them we should—they are a gift from God; and they are structures designed and bestowed for the accommodation of no mean or inconsiderable tenants. Let them be duly defended and cared for. But, to care more for them than for the occupants—to pamper, and deck, and be exceedingly vain of them, as if they were from elsewhere than from the dust, and were tending elsewhere than to it, and to let something unspeakably higher as to origin and value remain unadorned, unprotected, and unprovided for, is conduct which I cannot regard in a favourable light, or speak commendatorily of.

Mother, forgive me for asking such a question,

said Clara: How could Eve's body be made out of a thing so diminutive?—in other words, out of so small an amount of matter?—It is my desire, observed Mrs. M., in reply, that each of you should state any difficulties under which your mind may labour, or make any inquiry in the progress of our conversations which may be the occasion of eliciting some useful remark. Much may be otherwise omitted or passed by in silence, about which you might afterwards wish you had heard some observations.

Of a kindred nature with your question, Clara, would be such an one as this: How could "five thousand men, besides women and children," be fed by Jesus Christ from "five loaves and two fishes," and there be also left a surplus of "twelve baskets?" or, as on another occasion, How could the hunger of "four thousand men, besides women and children," be satisfied from "seven loaves and a few fishes," and "seven baskets full remain?" In the performance of any work, could the Omnipotent be hindered or straitened through a deficiency of material? Could not creative power bring into existence, at the instant, the requisite additional amount of matter; or, if he preferred, draw it from the vast store already existing? As to *things mysterious*, we shall, my daughters, meet with more of them in the progress

of our inquiries. *Mysteries*—these are not alone to be found in the Bible. They surround us; they exist everywhere. *What matter is*, the greatest philosopher that breathes cannot tell us—all he knows of it are barely some of its properties. Here, I might ask, what are mysteries, or whence arise they? From the weakness or narrowness of our faculties. Numerous things are not mysterious to angels, that are so to us. To the Infinite Mind nothing is mysterious—by that mind there is a perfect comprehension of all things. From the evidences, so strong, clear, various, abundant, which you have studied, you have become satisfied that the Bible is a book from God. Its individual statements we are therefore prepared to receive as undoubted verities. I want no better nor additional evidence to satisfy my mind of the truth of a thing than a “Thus saith the Lord.”

But, to return: It is and has been a very generally entertained idea, that the body of Eve, so marvellous in origin, was surpassingly fair and beautiful. This idea does not appear to me to have sprung from mere fancy. Reason suggests and sanctions it. Formed immediately by that Architect who had already shown himself possessed of such exquisite skill and taste—who had previously been flinging beauties so profusely and diffusively forth—not only garnishing the heavens

with them, but the earth, and to a degree which language labours in vain to express; and its formation being designed by him to conclude creation's work—it is reasonable to believe that he would impart to it peculiar beauty; that he would cause it to excel in comeliness the rest. He would not set a queen over this beautiful creation that should not be more attractive than any of the objects over which she should be set. She was intended as a companion for the man that he had formed, and her Maker would endow with such charms even her person, as not only to induce but constrain him to admire and love her. The form and complexion of some of her daughters have been very much admired for their beauty; but none of them, in these respects, ever equalled her. You all, doubtless, recollect that line of England's matchless bard, "The fairest of her daughters, Eve." That "abominable thing which God hates" had not yet been born to shed its marring, blighting, deleterious influences upon even the human person.

A particular description of Eve's formation, with the reason assigned for it, is first given in the 2d chapter of Genesis, and subsequent to the account of the institution of the Sabbath. From this fact, as well as from the peculiar character of that description, some have inferred that her formation

was not a part of the sixth day's work—that she was created at a subsequent period. The incorrectness of this inference, however, may be discerned, I think, by casting the eye on Genesis i. 27, and ii. 1. The account contained in the second chapter is to be regarded as a recapitulation, more full and circumstantial, of the interesting event, barely mentioned in the first.

On what day of the week, then, Juliet, was our first mother created?—Juliet answered, on Friday.—Why, no, cousin, exclaimed Clara; it must have been on Saturday: God would not work on the first day of the week, it being Sunday; he would not begin till Monday.—Sister Clara, said Mary, your cousin Juliet's answer was correct. It was not the first day, but the seventh, that the Lord is said to have blessed and sanctified, Gen. ii. 2.—At the beginning, and for 4,000 years afterward, replied Mrs. M., the seventh day, that is, Saturday, was the "Sabbath of the Lord our God." It was not until the resurrection of Jesus Christ from the tomb, and in commemoration of that event, that the Sabbath was changed to the first day. Another question has been agitated: At what time of the year was our first mother created? Can you answer that question, Laura?—I am not prepared, now, replied Laura, never having turned my attention to the point, to answer such an in-

quiry; I would, however, say, in the *Spring*, when everything is fresh and green.—It is a question rather of curiosity than of utility, rejoined Mrs. Mil-lingham. According to the Chaldaic paraphrasts and the cabalists, it appears to have been a common opinion with the Jews that the world was created in *Autumn*; assigning, as a reason for that opinion, that then *the fruits were ripe*; but more particularly the fact that it was in autumn that the year anciently commenced. Many of the early Christian fathers and modern Christian writers, on the contrary, say, in the *Spring*. In favour of this opinion, Gen. i. 11 is cited, “Let the earth bring forth grass and herb;” which suits better with spring-time than harvest. Exodus xii. 2 is likewise cited, where it is said that the month Nisan (April) shall be the first in the year of the Jews, &c. According to Solinus and Macrobius, the Egyptians gave out the *Summer* as the first season of the year. The whole inquiry may justly be considered fruitless and idle; for the season can only be relatively determined in respect to the situation of the country in which our first parents lived. For the time of the seasons is not every where the same; when it is summer in one place, it is winter in another.

The following thought also has struck my mind whilst reflecting on this point—let it be

taken for what it is worth: That so different, possibly, may have been the constitution or condition of things, anterior to the fall, from what exists at present, that it would be acting fancifully to invest the locality or period when and where Eve was made and put, with the fixed characteristics belonging to any one season of the year. As to the appearance or productions of the earth, and particularly of paradise, may there not have been a mingling of spring, summer, and autumn? May not the verdancy and freshness of the former have blended, in a measure, with the maturity and ripeness of the latter?

Permit me, dear aunt, said Juliet, to ask a question: How long ago was our first mother, together with the world she lived in, brought into existence by the Creator? Your inquiry, Juliet, replied Mrs. M., may be divided into two; and could I answer satisfactorily one of them, I might not be able to give equal satisfaction in regard to the other. According to the common chronology, that of Archbishop Usher, who followed in general the authority of the Hebrew text, the *first human pair* were created 4004 years before Christ. According to the computation of Hales and Jackson, who put themselves under the guidance of the Septuagint and Josephus, the intervening period was somewhat over 1400 years

more—the former of these making it 5411 years ; the latter 5426.

If it be inquired how long ago *this world* was brought out of nothing into being ? the character of the answer to be given must depend upon the answer we give to such questions as the following : Was the chaos of which Moses speaks in Gen. i. 2, the primary form in which matter was created, and do the succeeding operations described relate to the very commencement of material order and animal life ? Or was it merely a condition preparatory to the reorganization of the world, which had already been the abode of living things ?—in other words, is the first verse of the inspired record to be dissociated from the succeeding, and to be understood only as a declaration of the important truth, that the visible universe was not made from anything previously existing, Heb. xi. 3 ; whilst the confusion and darkness which are described in the succeeding verse relate to a state subsequent to “the beginning,” and were introductory to a new order of material existence, of which man is the chief and lord ? An affirmative answer to the first of these interrogations would express the sentiment which accords with the ancient and hitherto more commonly entertained notions of the chaos spoken of by the sacred historian, and that which would be

naturally maintained, unless cause be shown to the contrary. Who would *gratuitously* assume a long interval, where it must be admitted there is no intimation of such an interval having occurred? Accordingly, most interpreters, as well as readers, who have been unacquainted with geological phenomena, have at once decided that the chaos of the sacred writer was the form in which matter was first created. But, on the other hand, it has been said that the world gives intimations, in the rocks which compose its crust, of various and long-continued changes both of condition and of living creatures. Those who have carefully examined these different forms of being, and have attentively studied the circumstances in which their remains are now found, have been forced, we are told, to the conviction, that in many cases the rocks have been gradually formed by deposition at the bottom of an ocean, which has been successively the habitation of races of living things, differing alike from each other and from those now existing; that the coeval land likewise has had its distinct races of creatures, and that the land and water have changed places many times in the history of the world. We cannot, for want of time, do any more than barely glance at these geological facts, but it will be seen that they tend to these three conclusions: First, that

the world has existed during some long period before the six days' transactions of the Mosaic record; secondly, that during that period it was the abode of animals differing in organization and structure from those now found on its surface; and, thirdly, that it has been exposed to various convulsions and reorganizations more or less general. In the face of these facts it appears difficult, if not impossible, to hold the ordinarily received opinion that the universe was created only just before the creation of man; and the question then is, How are these facts to be reconciled with the Mosaic narrative? Not by an absolute or hasty rejection of all the testimony coming to us from geological investigation, on the one hand; nor, on the other, by treating the Mosaic account as a mythus or allegorical representation. I would not, my daughters, have you do either. Do you ask, What then? The answer is at hand: Just consider the chronology of Moses as that of the *human race*, and not that of the material part of the earth. All that is necessary to relieve the sacred history from all objections on this ground, is, to interpret the first sentence in the Bible as stating the fact that the heavens and the earth were created by God, without stating definitely at what time; to understand the second verse, relating to a chaos, as the condition of the earthly ma-

terials immediately antecedent to the work of the six days ; and to consider all the subsequent part of the chapter as a narrative of the six days' creation—in other words, as a history of the preparation and organization of the chaotic materialism into a form and condition to suit the earth's new inhabitants, and the bringing into existence of those new inhabitants themselves.

Not many years since, it was a somewhat favourite mode of explaining the Mosaic account of the creation, to take the six "*days*" not for natural days, but for unlimited periods, during which the changes spoken of took place. This ground is, if I mistake not, occupied at present by fewer numbers, because of the difficulty experienced in harmonizing the account so understood with the physical phenomena ; as well as because such an interpretation seems hardly admissible on exegetical principles. That the term "*day*," in the first chapter of Genesis, is indicative of a natural day will, by plain, unsophisticated readers of the sacred annals, be inferred, from the fact that it represents a period consisting of "*evening and morning*;" and from the additional fact that the "*Sabbath*," which succeeded the six days of creation, cannot be rationally understood otherwise than as a natural day.

EVENING THIRD.

THE third night had scarcely finished appareling herself in her sable livery, when Caroline, Mary, and the other three were met, with countenances expressive of eagerness to hear more about the crowning work of the sixth day. Mrs. M. commenced:—

No sooner had the Almighty Maker completed the formation of that fairest and most fascinating object of this lower creation than he hastened to conduct and introduce her to Adam. In the simple language of the inspired historian, he “brought her to the man,” as “an help meet for him,” that they might be united in one of the most intimate as well as interesting relations, for their mutual good. What were the emotions of her heart, upon first beholding him, inspiration does not unfold. That she had her feelings of delicacy, we cannot doubt; but, as is customary with feelings of that character, they expressed themselves in blushes, not in words—yet they were the blushes of innocence and simplicity, which so distinguishably differ from those

of conscious impropriety and guilt. Probability does not repudiate the thought, that the Lord whispered to her his design in her formation, and the intent of conducting her to Adam, before in his presence he caused her to appear. Her eyes no sooner glanced upon him, than she was filled with admiration at the sight of so noble a specimen of the Creator's workmanship;—in stature tall; in person massive; in symmetry perfect; in dignity striking, almost awe-commanding. She felt strangely won to as if she were a part of him; found herself almost instantaneously under the dominion of a strong, resistless attachment. As for Adam, imagination has nothing to do in bringing our minds to the conclusion that he was fully apprized of the peculiar circumstances of her origination, as a creature formed from a part of himself; nor of the end for which she had been made,—for this is manifest from his own language, uttered upon receiving from the Lord the donation: "This is now bone of my bone, and flesh of my flesh." (Gen. ii. 23.) By the way, the word "*now*," here means, *for this time, this once*, implying that it was only on this occasion that woman was to come into being in this manner; that thereafter the ordinary, uniform mode of her production should be different. The knowledge possessed by Adam, which his language implies, he evidently had anterior to the conducting of

Eve unto him—a circumstance going apparently to confirm the supposition of Lightfoot, that such was the nature of Adam's sleep at the time his side was opened and the rib extracted, that the whole scene of Eve's creation was presented to his imagination in a divinely inspired dream. The Septuagint version has *ecstasy* or *trance*, instead of the deep sleep of our version. By the sacred historian, Adam is reported to have added to the words already quoted, the declaration, "She shall be called *woman*, because she was taken out of man:" That is, being partaker of my nature, she shall be in effect called by my name. The original word here translated *woman* is said to be the same as is rendered *man*, with the exception of the feminine termination—importing that she was exactly his counterpart, taken from him, and like him in everything but sex. The English word *woman* is from a compound Anglo-Saxon word signifying a *female man*. And the whole of the words uttered on the occasion by our great progenitor, clearly expressed his satisfaction in his Creator's gift, and his thankful acceptance of the boon.

The nuptial union between our first parents was from the Lord. He instituted marriage; he united in the conjugal relation the first couple. How intimate is that relation—a relation subsisting between creatures of the same nature, differing only

in sex—the one made originally from a part of the other—called by one name, Adam—“no more twain, but one flesh.” This relation, my daughters, is nearer, dearer, than that even which subsists between a child and the parents: “For this cause shall a man leave his father and mother and cleave unto his wife,” Gen. ii. 24.—Yes, ma, said Clara; but it does not say that a *woman* shall leave her father and mother and cleave unto her *husband*.—That, continued Mrs. M., is implied; the obligation is correlative, the duty reciprocal. Whether the verse just recited is to be considered as an inspired comment of *Moses* on the language of the verse preceding, or as the words of *Adam* himself in continuation—if the latter, they must obviously have been prompted by immediate inspiration—whether the comment of *Moses*, I say, or the words of *Adam*, they are by our Saviour (Matt. xix. 4—6) evidently referred to as an authoritative expression of the divine will in regard to the institution of marriage. It is an explicit declaration that this endearing union was to be of a more intimate and sacred nature than any other; that every other was to yield to, and be, as it were, swallowed up in it; that the parties were to deem themselves as entirely and indissolubly united, as if they were in reality one person, one body; and what can convey a more impressive idea of the

binding nature of this holy covenant than such a declaration? And can one be easily guilty of a greater outrage against a solemn ordinance of Heaven, or inflict a deeper wound upon the best interests of society, than to act in reference to the conjugal relation as if it were a kind of partnership to be dissolved at "a month's notice," or whenever either of the parties may chance to wish it? to regard and treat the marriage tie indeed as any other than an indissoluble union between one man and one woman? Whilst on this subject, I would have you observe how obvious a contravention of the will of Heaven, and so, how obvious a sin, is *polygamy*. Only one woman was made for one man. The number of the two sexes has, in every age, moreover, continued so nearly equal as to indicate most clearly the will of the Deity in this matter. "Cleave unto his *wife*"—not unto his *wives*. A union so intimate and sacred is not to be wantonly interfered, tampered, trifled with, by human legislative enactment, or by any other form of human authority. According to the teachings of Jesus Christ, the dissolution of the conjugal tie is right or proper in *one* case, for *one* cause; is divinely authorized for *one* reason, and *but for one*. Yet even in that case, it is by no means certain that the *essential obligation* of the union ever can be truly dissolved, notwithstanding

a separation of the parties may take place. In the sight of the Lord, the *sinning* husband or the *sinning* wife is still held by the moral bond of the original compact, though the *innocent* party may be at liberty to marry again.

This relation, so intimate, so sacred, so indissoluble, should not, my loved ones, be inconsiderately or hastily entered into; this union not rashly formed. On the temporal condition of either party its effects are immeasurable for weal or wo; but *woman's* happiness is, in my view, much more extensively affected one way or another by it than that of the *man*. He is abroad more, mingles more in society; has a broader field, a greater variety of sources, a larger number of objects from which to derive gratification, or gather enjoyment. Woman is more dependent for hers on her domestic situation. If her *home* yield her not pleasure and satisfaction, she is for the most part without it. Her thoughts and feelings revolve more around her husband as a centre, than his do around the wife. She talks more about him to others, than he does of her; is more the hero of her tales than she is the heroine of his; and it is "out of the abundance of the heart that the mouth speaketh." The wife's happiness is more in the husband's power than the husband's is in the wife's. He can poison the cup or shiver the bowl containing well nigh all the

sweet waters of enjoyment to which she can have access in life. He, if the cup at home be poisoned or the bowl shivered, can go elsewhere and drink; it may indeed not be of so sweet a cup or flowing a bowl as he could desire; yet how preferable is his to her lot. My daughters, I include my adopted ones with the rest, look carefully, each one, at the principles, the character, the habits, the disposition of him who may seek your hand and heart. And remember "all is not gold that glitters." Appearances are frequently deceptive; professions often false. Prefer the substantial to the finical, the solid to the superficial, the grave to the gay and frivolous. Examine well, ere your affections begin to travel out from your own bosom. Suffer not your vessel to go forth upon unsounded waters. Mistakes which can be corrected are incomparably less serious than those which, when committed, are irreparable. The matrimonial relation is one which, if deliberately and judiciously entered into, is adapted to yield untold blessings; if hastily and injudiciously, it may, and, beyond a peradventure, will prove inexpressibly disastrous and baleful.

Ma, said Clara, do you imagine that I could ever be so silly as to consent to marry, and so put to a risk my happiness; to place a matter so momentous in the power of another? Be not concerned lest

I should ever throw myself away hastily or rashly. I have too happy a home to be willing to desert it. —But, replied Juliet, it not being good for man to be alone—as he needs a wife to relieve his solitude—would it be right not to take pity on a poor fellow-creature? to be so selfish as to refuse to do good when there is presented so favourable an opportunity?—This spice of pleasantry, Juliet, you have very seasonably introduced, rejoined Mrs. M. My prosy dissertation needs relief.—Do not so call it, they all exclaimed; we have been edified and entertained by your observations, and the subject is certainly a very important one.

Mrs. M. continued: Clara is yet young; I regard it as within the range of possibility that she may hereafter perpetrate the deed of which she has spoken in condemnation. It may at least well be doubted whether it would be right for every one of our sex to refuse to give her hand to one of the other. We have seen that the marriage institution is from God; a law, also, has been written by him on the human constitution; and I cannot say that the will of the Deity, thus indicated, can be by all innocently disregarded. The declaration, “it is not good that man should be alone,” assigned as a reason for bringing into existence the first woman, the Lord has been ever since and is still virtually renewing, by the perpetuation of equality in the

numbers of the two sexes. The Jews have always regarded it as an indispensable duty for people to marry; and consider Gen. i. 28 as by implication enjoining it. The ancient Romans used all means imaginable to discourage celibacy; and under Augustus a law was enacted, imposing penalties on those who lived a single life. I might add, that the attempt has been made, and I think not unsuccessfully, to prove that married women, on an average, live longer than unmarried. If this be a fact, it likewise is an indication of the divine will. I could not conscientiously, my daughters, urge you practically to cast contempt on this institution of Heaven. My cautions were given with no such design; but I could not withhold from you the small measure of counsel which they contain. I am solicitous, and ought to be, that in a matter so unspeakably momentous as that appertaining to the matrimonial alliance, a matter involving so much your own happiness, your conduct should be marked by wise caution, cool deliberation, wary inspection. The town clerk's advice to the people of Ephesus, if all young women would follow, they might be saved from a vast amount of trouble: "Do nothing rashly," Acts xix. 36.—Did Eve act thus deliberately and cautiously? said Laura.—She appears to have accepted at once of the offer of Adam's hand.—Our first mother, replied Mrs. M.,

confided in, and was governed in her conduct by, the wisdom and judgment of her Great Parent. Would that all girls were as ready to be influenced and controlled by parental wisdom and judgment in regard to such offers. I can anticipate the retort which is probably creeping on your tongue, that the wisdom and judgment of all parents is not equally worthy of confidence. Selfishness, caprice, prejudice, may and *sometimes*, no doubt, do, exert quite a biasing influence on a parent's mind.

I had intended to embrace, in this evening's exercise, another topic, but the subject which has been occupying our attention so grew upon us that it will be expedient to defer the consideration of it till to-morrow evening.

EVENING FOURTH.

THE fourth evening's conversation was introduced by a remark from Caroline. Said she, I had been reflecting, dear aunt, on the beautiful and lovely form of our first mother, concerning which some observations were dropped on the second evening. My thoughts next turned from its external beauty to its internal structure. The result was, that though I have but a very slight acquaintance with either anatomy or physiology, yet to my mind such a piece of mechanism did the human body appear, as that the existence of such a spectacle as an *atheist* struck me as an inexplicable phenomenon.

Thanking Caroline for the suggestion of the theme, Mrs. M. proceeded: "The fool hath said in his heart, there is no God." Surely no one besides would think of entertaining, much less of promulgating, so absurd, audacious, and astounding a tenet. We fall into a mistake, my daughters, if we imagine it to have been a part of God's design, in giving to mankind the Bible, to teach

them the truth of his existence. He considered himself as having afforded them sufficient proof of that truth elsewhere and before. The sacred volume does not commence with an announcement that *there is a God*; but by declaring *what God did*; assuming his existence as a truth previously known and acknowledged by those to whom the written revelation was given. Do any of you ask, where else had the Lord taught that truth? The question might with more reason be asked, where had he not? No part of the visible creation surely was without the proof of it. He had hung it out refulgently in the heavens; he had spread it profusely over the earth. Every thing in the one and on the other said: There is a God. In the lofty and the lowly, the magnificent and the minute, in every department, in things with life and without life, in the simple and the complex, in the single and in systems, Jehovah was and is still saying: "*I AM, and there is none besides me.*" In the properties of things, in their relations, arrangements, adaptations, dependences, operations, uses, and results, the momentous truth is taught, that God is. Can there be indications of science, or marks of skill and taste, and yet no intellect possessing the one or giving rise to the other? Can there, I ask, be exhibitions of design without the existence of a designer? of contri-

vance without a contriving mind? of intelligence without an intelligent originator? of effects without a cause? And are there not to be witnessed, everywhere, in things which man has had naught to do with, indications of science or marks of taste and skill? Are there not, throughout the visible universe, thickly strewed evidences of design, contrivance, intelligence, as well as displays of illimitable puissance?—evidences which cannot escape the observation in a measure of the most untutored, but standing out in profuse and prominent manifestation before the educated and well-informed mind?

An atheist, walking out, finds in his path a watch, perfect in its construction, its wheels in motion, its hands pointing exactly to the hour; he strolls through a field, and he lights on a book containing a well-arranged and interesting narrative, or a logical and masterly argument; he roves through a forest, and he comes across a commodious, well-arranged, and tasteful building: Will he, can he, will his nature let him, infer that the watch, the book, the building, came into existence by chance? that there was no designing, contriving mind, or effective and skilful hand, employed in its construction? Yet, in either or all of those objects there are no more manifest evidences of design, intelligence, contrivance, skill, than exhib-

it themselves spontaneously, or are by the aids of science to be detected, everywhere in Nature.

The tyro artist spends years of studious and patient effort in learning to paint the rose, jessamine, dahlia, lily—to throw on canvas some picturesque or beautiful landscape; the ambitious artisan passes half a lifetime in learning to construct a piece of mechanism resembling some curiously, skilfully formed object in nature; the scholar wears his frame to a shadow in acquiring a smattering of some department of creation. And was there then no mind, no wisdom, taste, skill, employed in the original formation of the several objects which thus tax the painter, artisan, and scholar?

We open our eyes and we behold, on every hand, what? not masses merely of unorganized matter, but myriads and millions of organized structures, of immense variety as to size, internal arrangement, and external appearance. We are not, in regard to them, left to institute the inquiry if we will; constituted as we are, the inquiry is forced upon us, Who, what gave existence to these objects, and made, fashioned them as they are? Atheism steps forward and answers, Chance, plastic nature, formative appetences, spontaneous physical developing tendencies: They owe their existence and construction to one or other of these. What

ridiculous and superlative nonsense!—"How do you know," said a traveller to a poor Arab of the desert, "how do you know that there is a God?"—"In the same manner," he replied, "that I trace the footsteps of an animal by the prints which it leaves in the sand!" The poor Arab, how different from the poor atheist! I challenge thee, O thou denier of my God, I challenge thee to tell me of a spot, in the vast universe, where are not to be traced Jehovah's foot-prints!—"I had rather," said Bacon, "believe all the fables in the legend, and Talmud, and the Koran, than that this universal frame is without a mind; and, therefore, God never wrought a miracle to convince atheism, because his ordinary works convince it."

You, Caroline, appear to think that were our eyes withdrawn from every other object, were none beside visible than the *human body*, such a structure is *it*, as to present an ample cure for, or preventive of, atheism. It is, indeed, a curious and striking fabric. Could such a piece of mechanism be fortuitous in its origin? Reason answers, no—impossible! A wise and skilful Being must have existed prior to it—must have planned and built it. You must not expect me, my daughters, to lead you through all the rooms and recesses of that edifice; to unfold to your inspection all the remarkable things that are there collected; to direct

your gaze to all of the many wonders which are on the walls of those chambers of imagery traced ; or to show you even a few of the almost countless marks of design, contrivance, skill, to be discovered there. The utmost of what I can at present do, is just to go with you to the door, and say, look in. It may, possibly, be convenient for me, at some time hereafter, to enter this mansion, and show you not only clearly, but impressively, that *God is*, by exhibiting to you the manifold unquestionable evidences that He has been there.

It was held by Sturmius, that the examination of that one small organ, the *eye*, was a cure for atheism. That conformity to optical principles which its internal constitution displays, does indeed of itself amount to a very clear manifestation of intelligence having been exerted in its structure; whilst, in addition, there is to be witnessed in every thing belonging to it and about it an extraordinary degree of care; an anxiety for its preservation due, if we may so speak, to its value and its tenderness. Paley, in his *Natural Theology*, remarks, that “were there in the world no example of contrivance except that of the *eye*, it would be alone sufficient to support the conclusion which he draws from it as to the existence of an intelligent Creator.” Bell, in his *Bridgewater Treatise*, directs us to the human “Hand,” as affording, in its construction, such indi-

cations of design and skill as to prove the being of a wise designer. He remarks that, "seeing its perfection we can hardly be surprised that some philosophers should have entertained the opinion, with Anaxagoras, that the superiority of man is owing to his *hand*:" and adds, that "it is in it that we have the consummation of all perfection as an instrument. This, we perceive, consists in its power, which is a combination of strength with variety and extent of motion; we see it in the forms, relations, and sensibility of the fingers and thumb, in its provisions for execution, in ways how many. In these provisions the instrument," says he, "corresponds with the superior mental capacities of the human creature; the hand being capable of executing whatever man's ingenuity suggests."

The celebrated Galen, after having noticed numerous evidences of design in the construction of the human body, particularly in the adaptation of the number and size of the parts to the effect to be produced, breaks out into this remarkable apostrophe: "How can a man of any intelligence refer all this to chance as its cause? or, if he deny this to be the effect of foresight and skill, I would ask what is there that foresight and skill do effect? What!" says he, "was it chance that made the skin give way so as to produce a mouth? or, if this happened by chance, did chance also place teeth

and a tongue within that mouth? For, if so, why should there not be teeth and a tongue in the nostrils or in the ear? Or, to carry on a similar appeal, did chance dispose the teeth themselves in their present order; which, were it any other than it is, what would be the consequence? If, for instance, the incisors and the canine teeth had occupied the back part of the mouth, and the molar or grinding teeth the front, what use could we have made of either?"

Had chance indeed had to do, I will not say with the forming, but even with the locating or disposing of the different members or parts of the corporeal frame, there might be witnessed, I think, some queer freaks played off by it. The foot might be sometimes seen protruding from the top of the head; the head now and then placed in some nether locality, and some nether part put where the head should be; a hand occupying the place of the nasal organ, and the latter projecting from the chin; the eye staring upon us from some lofty position in the forehead, or asking for leave to peep out from the pelvis; one joint of the knee or elbow turning backward whilst the other turned forward; the face so twisted to the rear of the person as that the eye would be ever compelled to take a retrospective view of things. All sorts of strange and unruly pranks might be, in short, played, to the

no small mortification as well as annoyance of poor unfortunate humanity !

The denier of the Divine existence is sometimes heard talking largely of the *plastic tendencies* in nature, and seems particularly anxious and careful to substitute those tendencies for the agency and operation of an Intelligent and Omnific Cause. Is it not enough to provoke a smile, to hear a man gravely talk of one particle of matter tending to unite with another, and these with others, but only in a straight line, and then that they tended to bend that line into a ring, and then to enlarge that into a vessel, and then to branch out into other vessels, and then to make bone, and then to make blood, and then to form nerves and flesh, and then to extend into limbs, and then to make a heart, and then a pair of lungs, and then all the other functions of the human body, one after another? giving thus a thousand different and inconsistent tendencies to the same elementary particles, none of which can be proved or is likely to have had any tendency at all.

An examination of the several parts of that amazing structure, the human body, and the admirable skill with which these parts are disposed, brought Galen upon his knees in adoration of the wisdom with which the whole is constructed, and invited him to challenge any one, upon a hundred

years study, to show how the least fibre or particle could be more commodiously placed, either for use or beauty. And while the world shall last, genius and diligence will be discovering fresh proofs that man's corporeal frame-work is "wonderfully made," demonstrating that the mind that planned and the hand that formed it must indeed be divine.

Should the silver cord's tenderness never allow me the opportunity of directing your minds again to the subject, let me, my daughters, indulge the hope that with those ample assistances which are accessible, you will turn your investigations to that department of science which will bring you to a more than superficial acquaintance with this wonderful piece of mechanism. Not only will you from that source gather manifold proof of the existence and agency of a wise Master Builder, but—Dear ma, cried Clara, pardon me for interrupting you—we are not atheists; we all believe in the existence of God: what use, then, of spending our time in hunting after proofs in support of a truth about which we have not the shadow of a doubt?—How many hundreds, similarly circumstanced, replied Mrs. M., if they spake at all, would give utterance to the same thought and query. Yet there is use, Clara, in what I recommend—if not for *conviction*, yet for *impression*. The more clear and full the evidence before the mind, of the being, wisdom,

goodness, power, of the Lord, the more deeply will we be impressed with a sense of his excellence and glory, and the better prepared and disposed to offer him our heartfelt homage. It is one thing, my daughters, to assent to a truth, and another and a very different thing to have imbibed its influence. The utility of "*line upon line*," is not for conviction, but for impression and salutary practical effect. Besides, I would like you to understand what kind of an object God made, when he made the body of our First Mother. What sort of a thing was it that was formed by the Almighty out of the rib which he took from the side of Adam? I want an *intelligent* answer to this question: I am desirous that you all should be qualified to give it. Four-fifths of the people in Christendom know next to nothing about Eve's body or their own. They are carrying a thing constantly about with them—a part, too, and the only visible part of *themselves*—and yet they know as little about it as they do about Japan; and knowing scarcely anything concerning it, they are of course ignorant as to what is essential to its preservation, health, and comfort—the consequence of which is, that they are almost constantly violating some law of health, and then attributing the unhappy effect, not to their own error or misconduct, but to Providence.—Mary, whose mind was so occupied with the main topic of

the evening as to take no notice of the last few remarks which fell from her mother's lips, here inquired, whether, notwithstanding all that had this evening been said about atheism, it might not be regarded as a nonentity rather than a reality? Is not the profession of it, said she, which has been made by numbers, to be looked upon as merely a pretence put forth from vanity or spleen, in the face of conviction?—Mrs. M. replied: We may all well wonder, that among a race having eyes to see, and an intellect to weigh evidence, any such mental or moral monstrosity should be found, depraved as that race may be. Sure I am, that among all the fallen angels, wicked as are those spirits of darkness, no such spectacle is to be witnessed. They all “believe” in the existence of God, and “tremble” too under the belief. Among *men*, however, I do suppose that there have been and still are those, so very anxious to believe a lie, that God has in judgment let them have their heart's desire. Within the memory of some still living, one of the most powerful and cultivated nations of Europe declared by its highest council, that God was a fiction, the soul a phantom, and death an eternal sleep. Yet the *speculative* atheists have been in past times, and are now, few in number compared with the *practical*—I mean by these last, those who in words confess a Deity, but in works deny him.

Beyond expression anxious am I, my daughters, that while you believe there is a God, your belief may be a living, operative principle; may be attended with blessed practical results;—that you may live, act, every hour, every moment, under the full conviction, impression, that the eye of an All-seeing Divinity is upon you; and that, ere long, for every thought, and feeling, and deed, you will be called to give an account unto Him as your Judge.

EVENING FIFTH.

PREVIOUSLY to entering the room on the fifth evening, the girls had been curious to know, and had been endeavouring to ascertain, the conjectures of each other, in regard to what was to be the particular subject of the next exercise—for they had received no intimation on the preceding evening relative to it; and they recollected that they had been apprised, at the outset of the exercises, that no unbroken or continuous narrative of our First Mother should be looked for from her whom they had solicited to act as principal in them, no such narrative having been afforded, nor even an apparent approximation toward it attempted, by the sacred historian.

Upon their being collected before her and seated, Mrs. M. commenced: In some of our cities, a few years since, was exhibited that fine and fascinating specimen of American art, the "Greek Slave." Throngs pressed to see it; not a few came from a distance to gaze upon it. And who that gazed was not held by it in lingering admiration? Who

of that multitude that saw, returned from the sight without unmitigated praise upon their lips, of the mind that conceived and the hand which executed it? Between the commencement and the completion of that work of artistic skill and beauty, intervened studious and busy years. The patient and persevering toil of the artist, however, was not without its reward. The moment that the last of those touches of the chisel were given which turned the Italian block into the finished and beautiful Grecian Captive, the name of Hiram Powers sprang into immortality. I do not regard as extreme the admiration and praise bestowed by the throng on that specimen of art. Yet suppose that that same multitude had had the privilege of gazing upon the form of the first female that appeared on this goodly globe—in how much more fixed and spell-bound admiration must they have been held! how completely entranced! They would not have gone away lavishing oral laudations on what they had beheld. No; they would have been compelled to let *silence* speak what words could not. In comparing the two, let us not be forgetful of the fact that Powers had previously beheld beauteous human forms, real or in statuary, to aid his conceptions: not so He who gave existence to the first female form; his conception was, in the strictest, fullest sense, original. Powers, besides, had the materials

fully furnished to his hands from which he chiselled that form: not so He who formed the first woman. But, beyond all that has been yet mentioned—the work of Powers had no internal organism; his work was confined to the exterior: the work of the other was chiefly internal—and what a skilful and inexpressibly wonderful organization did He constitute there. Once more—that fine, admirable production of the artist’s chisel was *cold, lifeless, soulless*—it was of necessity so left—the ingenious sculptor had not the ability to impart to it a vital, animating, and spiritual principle. But the Divine Artist, not being straitened as to ability, did not leave the lovely form that he made without life—the beautiful edifice without a tenant.—Dear aunt, said Juliet, if Eve’s body was not left lifeless and soulless, you have at least said nothing yet to us about life and soul being imparted to it, I believe.—That is true, answered Mrs. M. I could not wholly leave the subject of our first mother’s bodily formation—my feelings forbade me to do it—without the presentation of a thought or two concerning the evidence which that wonderful organization afforded of a fundamental, I might say *the* fundamental truth in our religion. Well, the house being built, let us proceed to consider how it is warmed and tenanted. In the extremely concise and only distinct and separate description of Eve’s creation

given by the inspired historian (Gen. ii. 21, 22), there is nothing said about this. We are left to *infer* that it was after the same mode that was adopted by the Lord in the *man's* case.—And what mode was that? interrogated Clara.—You may find an answer to that question by turning to Gen. ii. 7, replied Mrs. M. You observe there, that after the historian had said, “The Lord God formed man of the dust of the ground,” he adds, “and *breathed into his nostrils the breath of life; and man became a living soul.*” Let your Bible lie open before you at that spot a few moments. From this statement of the historian, it appears that the body was animated by a direct act of God, and that that act was a separate one from, and subsequent to, any put forth in that body's formation. The structure was completed, its organization perfect, before life was infused. It is my wish that you should note this, it being in opposition to an opinion entertained by some physiologists, and quite respectable ones too, that what is called *life* so lies in or depends upon organization, as not to be regarded as a distinct thing—as a principle or essence by itself.

As a distinct principle I regard it; and how remarkable a principle it is. There was Eve's body lying, finished and perfect in all its parts—but as motionless, inert, as the mass of unorganized matter beneath and around it. Without an animating,

vital principle, how useless—such a principle absent, how superfluous and prodigal an expenditure of power and skill in its construction. God breathes into it, and how instantaneous and marvellous a change ensues. At once the various organs begin to perform their appropriate and allotted functions—the heart to beat, the lungs to heave, the arteries and veins to bear their warm, crimson currents through the system; the eyes to see, the ears to hear, the muscles to contract and dilate, and up starts an incarnate angel, standing erect, and gazing into heaven.—Here Caroline, in a louder than ordinary voice, broke forth: Aunt, what is this animating, vital principle; this wondrous and ever-active power; this potent and all pervading energy? Do tell me.—I cannot answer your question, Caroline, responded Mrs. M. Besides those whose opinion I mentioned a moment since—some have said it is the blood; some caloric; some, again, oxygen; still, others, the voltaic fluid. One could scarcely count the theories that have been started on this subject. The question is one which has occupied the attention of the scientific and inquiring among mankind in all ages. Yet how fruitless the efforts of them all. Neither physiology nor chemistry, with all the assiduity with which these sciences have been pursued, especially of late years, is yet able to give an intelligent and true

answer to the inquiry, *What is life?* Where it operates, and how, may in a measure be traced and told. The principle or essence itself still lies beyond human discovery, eludes human research. The fact is enough to humble the pride of philosophy—to show man in some degree the narrowness, dimness, feebleness, of his boasted powers.

Let your eye, girls, fall again on that seventh verse. The act of God, there represented by *breathing*, “breathing into the nostrils,” was followed by something additional to the single effect already considered. Whilst by that act Eve’s body was animated, something more than that vital principle which man possesses in common with the inferior animals was imparted. We have a good reason at hand for saying so: the passage itself indicates it, as you will see, if instead of the singular word “*life*,” you read the plural, *lives*, as it is in the margin, which is said to be an exact translation of the original. Besides an *animal life*, God, in that act, communicated an *intellectual life*, or a *rational soul*. An intellectual tenant was then and thus put into the building. It was, indeed, principally, if not solely, for the accommodation of such tenant that the edifice was erected and fitted up.

How distinct and different from each other, a *house* and its *inhabitant*. As distinct and different were the *body* and the *soul* of the creature,

woman. The one part of her constructed, as you have seen, out of earthy materials; the other was *immediately* from God. The one, an aggregate, nicely adjusted, indeed, of coherent particles; the other a simple substance. This creature differed from the angels, in having a material body; from the inferior animals, in having an intellectual nature or rational soul. Read the last clause of that seventh verse: "And man became a living *soul*." So important, so chief a part of the human being was the soul considered, that he is there spoken of as if he had no other part—as if the *soul* were the whole of him. The tenement is an inconsiderable object compared with the tenant—so is the body in comparison with the soul.—Ma, do tell us more, cried Laura, about that chief part, the soul. It seems to me a mysterious thing, eluding inspection—I appear to know, and to be able to find out, next to nothing respecting it. The body I see, but *it* I cannot.—You know as much about many a thing that you have not seen, replied Mrs. M., as you do about objects that are every day under your eye. How prevalent is the notion among men that they know a great deal more about *matter* than about *mind*—that their knowledge of the body far surpasses what they know of the soul. Is this notion correct? What know they about *matter* except a few of its properties,

powers, laws? Is not fully as much known, on the whole, about the laws, properties, and powers of mind? Is psychology any the less entitled than physiology to the name of *science*?

We have a statement from the pen of Moses too instructive and interesting to be allowed to pass unnoticed; and of such a nature that its consideration should be introduced in this connexion—I allude to the statement contained in the first chapter of the Bible and twenty-seventh verse. Turn to and read it, my daughters. You observe that Moses tells us, there, that the progenitors of our race, “male and female,” were made in the “*image of God*.” Now, what is meant by God’s image there? Not any corporeal similitude, certainly. No material body has God, and, being incorporeal, he cannot be the archetype of anything material.—But Ma, said Clara, is not God represented in the Bible as having eyes, ears, hands, arms, feet, &c.? Do not these show that he is not incorporeal?—With the view, answered Mrs. M., of adapting their communications to the capacities of men, who receive their impressions and knowledge so much through the senses, the inspired penmen were caused, by the Holy Spirit, to employ in their writings various analogical expressions and anthropomorphic phrases, which may and will mislead the judgment, if there be given to them a strictly

literal interpretation. It was such an interpretation of these, and of the declaration concerning the first human pair being made in God's image and likeness, which gave rise, anciently, to a sect whose distinguishing peculiarity was, that they held the Deity to possess a human, corporeal form. When in the sacred Scriptures, Clara, eyes and ears are attributed to the Almighty, understand by them God's knowledge or notice of things; by hands, creation or agency; by arms, power; by feet, immensity or presence.

If our first mother bore resemblances to the Deity, these must, consequently, have lain in something else than the body—must have lain in that other part of her, the soul. “God is a spirit.” The soul which was breathed into the frame of the first woman resembled the Creator in this respect: it was also a spirit—a spiritual essence. There have been those who leaned so much to their own understanding, as even to deny to the human creature any soul at all; have held and attempted to maintain by argument, that thought and perception are only effects of corporeal organization. There have been others who entertained the opinion that while man is possessed of a soul distinct from his bodily organization, it was not a spiritual essence, but some subtile or highly refined material substance. But what that subtile or highly refined material substance is, they have never yet been able, satisfac-

torily, to show or explain to us. Solar light, and the electric and magnetic fluids, present some of the most refined states in which matter is known to exist; yet I hardly need say that these appear as incogitative, as incapable of thinking or perceiving, as does matter in any of its rudest and dullest forms. Whilst such speculatists as those whose notions we have just been specifying, choose to walk in the light of their fire, and in the sparks which they have kindled, all they, on the contrary, who are willing to be guided by the light from heaven—the special revelation contained in the Scriptures—are not wanting in proof that man is a compound creature; that he has a soul as well as a body; and that that soul is a simple, indivisible substance, a strictly spiritual essence. As a specimen from the multiplicity of Scripture proofs, take that one: “Then shall the dust,” i. e., the body, all that is material in man, “return to the earth as it was, and the spirit shall return unto God who gave it.” The union is very intimate between these two parts of the human being—an union so intimate that each exerts quite an influence upon the other while the union continues—but not such as to destroy their distinct identity; and each has properties and is under laws peculiar to itself. Those of the one are very different in their character from those of the other

—so different as to bear no distinguishable resemblance.—Here Juliet, who had appeared lost in thought during the utterance of the last three or four sentences, exclaimed: Why, aunt, I am truly amazed! Who could have dreamed that any creature, carrying a head above the shoulders, would have set *matter to thinking*—would have attempted to invest it, in any of its forms or states, with *intelligence*?—Verily, Zophar, the Naamathite, it seems, did not speak at random when he said, that “Vain man would be wise, though man be born like a wild ass’s colt.” If I could believe in such a notion as that of the materialists, I would almost be afraid to walk, lest I should tread on some thinker; or to eat, lest I should chew and swallow some lump of intelligence. Whenever I put down my foot, I would almost expect to hear the cry, Don’t hurt me! and whenever I brought my teeth together, the exclamation, Don’t bite me so!—Yes, added Laura, and I should be unable to breathe without the fearful apprehension of inhaling some airy dialectician, whose cogitations and reasonings might disturb my internal tranquillity; nor could I venture to approach any heat, any galvanic battery, telegraph wire, or lightning-rod, lest some warm, electric orator should absolutely overcome or melt me by his thrilling, fervid eloquence.—I think, Laura, replied Mrs. M., that

you may keep on breathing without any frightful organic derangement ensuing; and draw near a fire or a home and highway of electricity, without, from oratoric influence, having your earthly existence so imperilled as to be unable to live out half your days; and you, my Juliet, I presume, may continue on walking and eating, without hearing any voice of remonstrance against the doings of teeth or toes.

But, laying aside all humour—it was unbidden on our part—we were drawn or rather forced into its indulgence a little, by the extreme absurdity of the materialist's notions—How distinguishingly kind and condescending was the “Father of spirits” to our first parents, “male and female,” in imparting to them so remarkable a resemblance to himself—in bestowing upon them such a feature of his own image—giving them a soul whose essence was *spiritual*, like the essence Divine.

There are other interesting and important features belonging to that image in which our first father and mother are said to have been made—but this exercise has already been sufficiently protracted. To-morrow evening, my daughters, should the silver cord, binding together the two parts of us, remain unloosed, we will enter upon the examination of them.

EVENING SIXTH.

THE gathering shades of another nightfall were greeted with smiles by the five lovely youth, so solicitous were they for additional information on the subject which had been introduced toward the close of the preceding evening's exercise. Kindly disposed to do what lay in her power to gratify their wishes, Mrs. M. at once commenced :—

The golden sunbeam, though differing much in magnitude and brilliancy from the glorious orb of day, yet bears a very discernible and unequivocal resemblance to the effulgent fountain whence it proceeded. So with that breath of Jehovah, the soul of the first woman. In the spirituality of its essence it bore the similitude of that Infinite Spirit who was its originator. But not in that particular, only, was a likeness traceable. It resembled the Father of spirits in the *duration* or *permanency* of its being. As the *one* was to know *no end*, so was *the other*. Of dissolution it was insusceptible. Dissolution can occur only where there is composition ; but the spirit of Eve was

not, like her body, made up of parts and particles ; was a simple indivisible substance. It could not experience decay. Those organs through which the soul holds converse with material things may—which has led some to entertain the erroneous notion that decay is predicable of the soul itself. The spirit of Eve, my daughters, is still existing, though the house in which it for a time domiciled has long since gone to ruins—ruins not irreparable, however. The soul of our first mother is not yet old ; and, I may add, never will be. It bears, *in this respect*, a likeness to the “ King Immortal and Eternal ;” it is destined by that King to run the race of immortality. You cannot fail to discover here an unmistakable feature of the image after the lineaments of which we are inquiring. How poor, fading, transitory a thing is that refulgent, blazing ball which has just been hiding his splendors behind the western hills. Ah, that is but an emblem of what shall one day happen to him. He shall himself become as dark as the night which he has let settle around us by his retiring—nay, far darker. He shall grow dim with age not only, but absolutely rayless ; shall die, and be buried, and never experience a resurrection. The soul’s destiny, on the other hand, how unlike this. It shall bloom and flourish in immortal youth. Creation’s falling ruins shall not crush her, and naught

beyond, in eternity's revolving cycles, shall affect or threaten her deathless perpetuity. I know this sentiment has been assailed, this doctrine denied, but what *truth* has not been? Attempts have been made, and stiff, stubborn ones, too, to show that man is no more immortal than a fox or a frog. Some will have man a *beast* in despite of everything; and if they could satisfy themselves with having him, or rather some specimens of him, such specimens for instance as themselves, so, in certain respects, I would not feel very strongly disposed to contest their tenet. I think they might, perhaps, succeed even in making me a convert. But they will have man a beast as to his mental or spiritual constitution. They will let him have *no soul*, so close, niggardly are they, except merely a material, bestial one "that goeth downward to the earth." What an amazing amount of illiberality! Why, I am utterly ashamed of them, so extreme is their parsimony! But, seriously, who can plausibly, with good grace, and in good faith, too, deny the soul's immortality; I mean who that has in his head *reason*, and in his hands *revelation*? Here let me remark, lest I should be misunderstood, that I do not contend for nor hold to the soul's *necessary* and *independent* immortality. Jehovah only hath an immortality possessing these attributes. It is in this sense we are to understand that declaration

in 1st Tim. vi. 16. The human soul's immortality is dependent on the will of Deity. For though dissolution cannot reach it, for the reason already specified, yet, at the bidding of the Almighty, annihilation could. There is naught that illimitable power has made, which the same power could not annihilate. But then can we, either from reason or revelation, gather anything that is worthy of the name of proof, that it is the intention or will of the Lord ever to annihilate a single human soul? We say confidently, No. The probable arguments drawn from reason, and the positive and decisive ones from revelation, go to demonstrate and hold it forth as a settled and eternal truth, that God intends and wills the everlasting existence of every human soul.—Well, ma, cried Clara, could I by means of arguments, or without them, persuade myself that I had no immortal part, I think I would become a quadruped at once; would look downward exclusively, believing it assuming too much to stand erect and look up toward that heaven where immortal beings have their special home; yes, and I would instead, likewise, feel a pretty strong, if not irresistible propensity to graze with the ox, or grunt with the swine.—I hope, my daughter, replied Mrs. M., you will preserve the erect posture, and from thoroughly examined and often pondered evidence, have the intelligent con-

viction, and the abiding and constantly operative impression, too, that you possess a soul immortal, and that its perfect purity and everlasting happiness are beyond all conception important.

Shall I point you to another feature of the image? Look then, at the understanding, will, affections of the human soul—at its exercises of perceiving, reasoning, thinking, judging, desiring, loving, choosing, determining. Behold its capacities for acquisition and achievement as displayed in the domains of science and of art. Reflect on the results of its volitions; on the will's amazing influence over inert matter. Observe, moreover, that moral power, the conscience, in the exercise of its dictatorial and judicial functions. On this field, my daughters, is it not easy to trace some at least faint resemblances to powers and traits belonging to the Infinite Mind?

Here might be introduced the inquiry, and it is far from an uninteresting one, whether, in addition to the *capacity* for acquiring knowledge, our first mother was endowed directly by her Maker with any measure of *knowledge* itself—and whether the divine image consisted in part in this endowment? Here both the philosophical and theological world are somewhat divided—a part of each answering the question negatively, and the other affirmatively. You would not think me should

I weary you by entering on the consideration of any scheme, whether the development hypothesis advocated by the author of *Vestiges of Creation*, or any other, accounting for the origin of things, our race among the rest, which conflicts with the statements of the Mosaic record. Among those who believe according to this record, that our first parents came forth from their Maker's hands in an adult state, there are I know not how many, with whom it is a philosophical absurdity too great for them to swallow, that that pair were directly endowed with any knowledge. As a set-off to such an objection, I must be allowed to say, that to my mind it is, if not a philosophical, at least an inexpressible absurdity for professed believers in Divine Revelation to attempt to account for, may I not say, any earthly matter, *at the beginning of things*, on ordinary philosophical principles. Were there any of those before me who entertain the idea that every particle of Eve's knowledge was acquired by the exercise of her own powers, was the product exclusively of her exertions, I would be disposed to ask them whether they would not be surprised, should they witness a kind and affluent father sending forth from the paternal dwelling a beloved and only daughter, naked, destitute, penniless, from the consideration, or under the pretext, that she had been endowed with all the

physical ability requisite, if exerted, to procure for herself food and raiment, and whatever beside that might be necessary for her preservation and comfort? But would it not be a circumstance worthy to excite far greater surprise, to behold the boundlessly benevolent and affluent God sending forth his first and yet only daughter Eve, whom he had made more beautiful and blooming than the morning star, as utterly destitute of knowledge as the veriest infant; entirely unfurnished for the situation she was intended to occupy, the relations that she was designed to sustain, the duties she would be required to perform, the services which she would be expected to render?—and to hear her Almighty Father putting in the plea for so doing, that he had given her a mind capable of acquiring knowledge? Could acquired knowledge, and in sufficient measure, too, come speedily enough to her help? Would not immediate demands, and at the outset, be so considerable in degree as to cause more than a trifling supply to be requisite? Surely that Being who, according to a multiplicity of statements in the inspired records, furnished so many others with more or less information, and immediately from himself, could easily afford the first woman immediately all the amount necessary for her in the circumstances in which she was, in the earliest portion of her being, placed. And I

cannot doubt that what her Creator could so easily do, he did; that he from the first, before sending her forth from his creative hand, put her in possession of a right understanding and a competent knowledge of her Maker, of herself, of her own situation, duty, interests, obligations to obedience, and somewhat concerning the unhappy consequences which would result from disobeying or displeasing her Infinite Lord. Nor, in the light of a passage from the pen of an inspired apostle, can I hesitate about receiving it as a verity, that that knowledge was a part of the image or likeness divine which Eve at first bore. The passage to which I have alluded, is Col. iii. 10, "*Renewed in knowledge after the image of Him that created him.*" If our first parents were made but "a little lower than the angels," and such is the testimony of the Holy Spirit, we are left to infer that they were far from "grown-up infants," intellectually, from the beginning—and Adam certainly could have been no ignoramus when, the several species of creatures being brought before him, he could give them names, as we are told he did, expressive of their distinct natures, or exterior forms. And this occurrence, too, appears to have transpired so early as before the close of the day on which he was formed—for from Gen. ii. 19-22, it is manifest that the transaction took

place anterior to his wife's creation; and she, as we on a former evening showed, was brought into existence before the first Sabbath came on. Dr. Scott, remarking in his Commentary on the event, says: "Adam seems to have been vastly better acquainted, by intuition or immediate revelation, with the distinct properties of every creature, than the most sagacious observers, since the fall, have been by study."

How easy a way, exclaimed Laura, of arriving at an acquaintance with zoology! Ma, if our Heavenly Father were equally kind to all of Adam's children—if in a similar mode he would afford them a knowledge of the various sciences—what a saving it would be both of time and toil.—It would be more of a gratification, perhaps, replied Mrs. M., than a favour. As to time-saving, the years that are spent at school are those of childhood and early youth, a period which, through inadequate development of both bodily and mental powers, could not, with any considerable advantage, be devoted to productive labour, or any pecuniarily profitable employment. As for the knowledge communicated to our first parents, the largest and most precious portion was of a *spiritual* kind—and this sort may by us all be very easily obtained; so easily as by asking—for, says St. James, "If any of you lack wisdom, let him ask of God, who

giveth to all men liberally and upbraideth not ; and it shall be given him."

But—to proceed with our subject—what tended very specially, as I think, to assimilate Eve, that bright and beautiful star of time's morning, to the glorious Sun of the heaven of heavens—the attributes or qualities which perhaps more than any two besides, caused that fairest and loveliest daughter of God to resemble her Father so strikingly as to render it impossible to mistake her origin, were those highly ornamental and shining ones, *righteousness* and *holiness*. Inspiration's finger points us particularly to these last named qualities : see, for instance, Eph. iv. 24. Taught by one inspired writer that God "made man upright;" by another that the Lord created man "in his own image, after his own likeness;" and by still another that the attributes or qualities we a moment since named entered into that image, helped to constitute that likeness, it will hardly excite wonder in your minds, my daughters, that I should not be forward to entertain that philosophical or speculative opinion, from whatever human head proceeding, that our great progenitors came forth from the hands of the Creator as wholly unfurnished *morally*, as we have seen some to hold them to have been *intellectually*; entirely unbiassed by any inclinations or propensities toward either good or evil—that the human

soul was left like a balance, in the two scales of which were equal weights; and, in regard to choice or action, subject, in a measure, to the perplexities and difficulties of the ass between two bundles of hay. With the views I yet have of the teachings of Revelation on the subject, my mind must still cling to the belief, as unphilosophical or irrational as it may to some appear, that the soul of the first and fairest of women, as early too as when it was introduced into its house of clay, was not only endowed with moral capacities, but adorned with moral qualities. Eve was not merely made capable of acquiring righteousness and holiness, but was by her Creator put in possession of these excellencies. Rectitude of disposition or will she had—this is implied in the uprightness predicated of man in his original state, Eccl. vii. 29. As she was afforded a knowledge of her duty, so had she a disposition to perform it—in other words, was disposed to act according to the light which shone in her understanding. While she was constituted a moral agent, was possessed of freedom of will, it was not such freedom as involves in it or implies indifference to good or evil. The law of God was written on her heart, and under that law's dominion were all the principles of her nature. Her earliest exercises and acts were of such a character as to evince the existence of light in her mind not only, but

love in her heart—love supreme to that Infinite Being who is the sum and source of all excellence ; and love in limited and due measure toward inferior objects. Idols she had none. Naught beneath the third heaven kept her affections, and in dutiful degree, from penetrating that heaven, and fastening on Him who is the Light and Glory thereof. When she first stepped forth a living creature, and for a season afterward, her animal nature strove for no ascendancy over the intellectual and moral—was wholly subject to the control of the latter. The Divine will was her will ; every power and principle within her bowed submissively and readily to the dominion of her Lord ; and to do what was right and pleasing to Him was constantly and exclusively her desire and pleasure. A pure, unsullied creature was she ; spotless as a seraph ; arrayed in the golden, glittering garments of righteousness ; her countenance to an extent far surpassing the face of Israel's Leader upon his descent from the Mount, shining in the lustre and beauty of holiness ; herself an object of admiration to angels, and approved and loved by her God.

Righteousness and holiness are qualities which, wherever seen, never fail to call forth the complacent regard of the Deity. Whether it be the tall seraph or the lowly saint in whom he discerns them ; and whether in perfect measure as in the former,

or imperfect as in the latter, his love is enkindled; and the objects in which those qualities are discerned are loved by Him on their account, for their sake. And toward no creatures, whether angelic or human; whether on thrones or on dunghills; in nobility's robes or in poverty's rags, has he one particle of complacent love, in whom these excellencies are not discernible. We behold on every hand and are daily mingling with creatures whose hearts are well nigh consumed through anxiety of desire, or bursting with intensity of aspiration, after greatness, opulence, or honour; into whose minds the thought may have never more than transiently, if at all, entered, that in the view of that Being who never falls into a mistake, who always "judges righteous judgment," personages or characters are great or small, opulent or indigent, honourable or ignoble, according to the presence or absence of these attributes. If there are ornaments which consist in "gold and pearls and costly array;" and if for these, as if there were no others, some appear exclusively solicitous; may the dear youth whom I am nightly addressing, not be unmindful of or indifferent in regard to those other ornaments which consist in "righteousness and holiness." Adorn yourselves with these latter, my loved ones. The more you put on these last men-

tioned ornaments, the more attractive and lovely will you be in the eyes of the Lord, and the more also will you resemble that first fair daughter of God who bore her Father's image.

EVENING SEVENTH.

THE starry crown which Jehovah had made for her was no sooner again on the brow of night, than Mrs. Millingham's youthful auditors were seated before her, anxious, as Juliet expressed it, to hear more about the star which shone out so beautifully in time's earliest morning.—You along with me, remarked Mrs. M., have for a few evenings past been engaged in tracing the displays of the Divine kindness and munificence toward our first mother. You have observed how multifarious as well as rich were the endowments afforded her by her supreme Lord. I said, you have *observed*—it was a mere *glance*—circumstances then allowing nothing more—a glance, however, which I trust has enkindled a desire for, and will be followed by, a somewhat thorough investigation. These endowments divide themselves into three classes, to wit, the physical, intellectual, and moral. In the first of these, Eve was at an almost incomparable remove above any and every terrestrial object, excepting barely him who was associated with her in

conjugal companionship ; whilst in the two latter she rose into miniature and remote indeed, but at the same time real, striking, ennobling resemblance to the immortal, omniscient, and infinitely righteous and holy God. Thus highly and peculiarly endowed ; rising in these several respects to so immeasurable an elevation above all the then occupants of this terraqueous globe, with the bare exception just alluded to, we, instead of being caused to wonder, are the rather prepared and led to expect some additional distinction to be by her Lord conferred upon her. Our minds would almost experience a disappointment, if we did not learn that her Creator had somehow distinguished her in the *position* also she should be caused to occupy among the tenantry of the world of which she becomes a resident. From a discovery of her obvious and high qualifications, we would be naturally and almost irresistibly led to the conclusion that her Maker, in her creation, actually designed her for some exalted earthly station. Our inference is just ; our minds are not left to encounter disappointment. On herself and her husband conjointly, is bestowed *authority* or *dominion* over the whole earth, including its entire living tenantry. How highly privileged ! how distinguishingly honoured !—And we, exclaimed Mary, if we have not come to the actual coronation of our Queen Mother, have at

least come to an acquaintance with our honourable descent! our no less than royal extraction!—It is even so, aunt, cried Juliet;—now let any of our envious neighbours say, if they dare, that we do not belong to the nobility!—Here, Laura, rising and bowing most gracefully and complaisantly to them, said, Duchess Mary! Countess Juliet! I am extremely happy to have the inexpressible honour of your august acquaintance; and hope I may never prove unworthy of a place at your highnesses' feet!—As for envy, continued Mrs. M., I do not apprehend that you will be subjected to an encounter with it from the cause to which you have adverted; and for the tolerably obvious reason that there is no great likelihood of your coming in contact with any who are not of equally high extraction with yourselves.

The grant to our first parents of dominion over the whole earth and all its contents, animate and inanimate, is a matter of record, Gen. iv. 26–28; and the full character of that grant is worthy of particular examination. This grant of dominion was from the Sovereign Proprietor, and was no mockery, was real; and it implies the practicability, at the time, of the exercise of such dominion; implies that all the objects to be ruled over should either have impressed upon their nature a spirit of submission, or should be held under

such restraint or control by Him who made the grant, that those to whom the grant was made should meet with universal and ready submission. To my mind, my daughters, it seems not improbable that the untamableness and ferocity which have since characterized some species of the animal race did not originally belong to their nature; that these unhandsome characteristics are to be reckoned among the consequences of a moral catastrophe upon which we have not yet had occasion to dwell. It would not be easy to convince me that Adam and Eve, whilst in a state of innocence, ran any hazard of life, or had any occasion for painful fear or annoying trepidation, whilst mingling with any portion of their subjects. The spirit of insubordination, or misrule, I regard as of a later date; and if our first parents found any manifestation of this latter, during any portion of their subsequent life, it must have been after themselves had exhibited a spirit of insubordination to supreme authority, and as a penal visitation for the indulgence of such spirit. The grant made to our first parents directly, is not to be regarded as exclusive of their posterity, these last with the former continuing to obey and please the Lord; and the command given immediately to the former, but including the latter, to "*subdue*" the earth, is doubtless to be

considered as embracing in it the injunction to engage in all those enterprises, invent those facilities, employ those instrumentalities, use those means, tending to the supply of the wants and the promotion of the comfort of the human race.

Whether the dominion with which our original and innocent progenitors were invested actually constituted a part of the divine image, is a question in regard to which there is not entire uniformity of opinion. Those who are for answering the question affirmatively, represent the matter on this wise: That as God is a Ruler, exercising supreme sway over the universe, so the human creatures that he made he caused to resemble himself faintly in the station and exercise of dominion, as his deputy or representative over the earth with its living creatures—which resemblance is to be considered as a feature of the divine image. Those who are for answering the question negatively, do not differ from the forementioned in regard to the fact of man's being invested with rule, nor in relation to the extent of that rule or dominion: But, say they, that limited dominion granted to man is an image only of God's universal and absolute *dominion*, not an image of God himself, which is a distinct matter. The divine dominion flows out of the existence of creatures. Anterior to their existence the Lord had and

could have no dominion. *Capacity* he had for dominion; and were it only asserted that a feature of the divine image in man originally lay in *capacity* for rule, this would be just expressing their belief. The capacity or qualification for exercising dominion lay in those intellectual and moral qualities of which man was put in possession by his Maker, and which we have seen to constitute in him an important part of his Maker's image. The possession of those qualities would lead to a right and proper sway, a benign and gentle one; would secure a treatment of the brute creation in which inhumanity or uncalled for severity or cruelty would have no part. The representation of the matter as given by the last-mentioned, appears to accord entirely with that which is given in the first chapter of Genesis: "Let us make man in our own image, after our likeness;" and, in consideration and as a consequence of having that image, being thus possessed of full qualifications for it—"let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

How richly endowed, and how highly honoured, exclaimed Caroline, was that fair daughter of God, our First Mother! Surely the enumeration or in-

ventory of the divine bestowments in her case must now be complete! Can a single one besides be possibly thought of?—I have yet said nothing, replied Mrs. M., respecting the *faculty of speech*, or about that vehicle of thought, *language*.—It is true you have not, aunt, rejoined Caroline; yet the first human pair can hardly be imagined to have been so much without the possession of the one, or the use of the other, as the beast, cattle, and creeping things which they were given the rule over.

In the organization of man's frame, said Mrs. M., the Creator took special pains, so to speak, to secure to him the power of giving utterance to articulate sounds in almost endless variety—a power which of itself distinguishes him from every other order of living things on this planet; and one of truly inestimable value. Without it, how dwarfish would be and continue that mind formed for progressive and illimitable expansion; how would it gradually sink instead of soaring, dwindle instead of enlarging; or, if that downward process were not witnessed, at least how dull, stagnant, stationary, would appear its attitude unvaryingly. Without it, what a comparatively isolated, solitary, imprisoned creature would a human being be, though no walls enclosed him, though abroad and surrounded by creatures of the

same shape and structure with himself. By means of this power, intimacy how delightful, intercourse how profitable, is maintained by man with man; interchanges of thought are prosecuted; personal happiness, and domestic and social enjoyment are almost indefinitely augmented; influences are exerted and extended most striking and salutary; masses are inspired with courage, elevated with hope, warmed with compassion, fired with love, melted into tenderness, and transported to the lofty summits of joy, or the cloud-capt pinnacles of rapturous exultation! This one power, my daughters, has made greater conquests, won more victories, than any and all that have ever been obtained by fleets and armies. Its achievements on the fields of beneficence alone have been so numerous and grand as to excite to frequent and loud song celestial spirits; and its future achievements on the same fields shall be so much more magnificent and glorious as to raise the voices of those spirits to still higher and more full-toned melodies.

But *vocal organs* are one thing, and *words* are another. The *faculty of speech*, and *language*, are as distinct from each other as are the capacity for acquiring knowledge, and knowledge itself. The Creator might bestow the one without imparting also the other. The *faculty of speech* God con-

ferred on the first human pair—a peculiar and priceless gift! *Did he favour them likewise with a language? or did he leave them to form a language for themselves?*

About the *origin of language*, my daughters, different opinions have been and still are entertained—some saying it is from heaven; others, that it is of men. The former believe that the first language spoken by human beings was a *gift from the Lord*; the latter, that the first as well as every other oral language used by mankind is of *human invention*. The espousers and advocates of this latter opinion have been, I think, for the most part such as were hostile to Revealed Religion, and have held either to the Lucretian or the Lamarckian hypothesis in regard to man's primary condition. By the first of these hypotheses I mean that which represents the primary condition of man to have been a savage state; by the last, that which embraces the supposition that, in the way of spontaneous development, he rose up by slow degrees to humanity from a monadic state, that is, from the very lowest form of life or organic structure, if not from a condition still lower. As the monads, however, had to work their way up gradually even into the Lucretian state before they could engage in the sage work of Lucretians, we need only look

at the inventive genius and linguistic performances of these latter, I mean the Lucretian savages.

Those who entertain the notion that language is a thing of human invention may be considered as reasoning or talking on this wise: The first human beings lived for some time in woods and caves, like the beasts, uttering only confused and inarticulate sounds till, associating for mutual assistance, they came by degrees to use articulate sounds, mutually agreed upon for the arbitrary signs or marks of those ideas in the mind of the speaker which he wanted to communicate to the hearer. By what degrees these savages proceeded from inarticulate to articulate sounds, these men do not particularly inform us.

Now there are several grave and weighty objections to be urged against this human invention theory. I will barely suggest a very few, before specifying and dwelling a little on the one which I consider abundantly sufficient of itself to establish against it the charge of falsity. 1st. Its advocates have never shown themselves able to assign the period in which such alleged invention originated. 2d. It is wholly incredible that such an event, had it occurred, should not have been made a matter of record. 3d. As the vocabulary of any language is made up of words most of which are arbitrary, that is, between which and the thoughts or things

they are employed to express, there is no natural connexion, it appears extremely improbable that man in a savage state, or indeed any state, should have been capable of its invention. I have yet to learn that man, in the most favourable circumstances in which he can possibly be placed, is competent for the undertaking. 4th. If language were the result of human conventional agreement, language would have been necessary for the invention of language. 5th. If from *savages* the invention proceeded, we would expect the earliest or most ancient languages to be peculiarly crude and imperfect—whereas the contrary is the truth, “the oldest languages,” as a celebrated scholar observes, being “always the richest in materials, the most perfect in analogy, the most uniform in etymological structure.”

But what I wish specially to urge, as amply sufficient of itself to show the untenableness and absurdity of the human invention theory, is the fact that it is built upon an *assumption which is baseless and untrue*—the assumption that *the first state of man was a savage state*. Adam and Eve were not savages. They were in not a barbarous but a civilized condition from the first day their hearts began to beat. They were an intelligent and accomplished gentleman and lady, more so indeed than any of their descendants. I repeat it—the

first state of the human family, so far from being such as the Lamarckians or Lucretians have assumed, was one of great intellectual and moral dignity and elevation, the remarkable discoveries even of the celebrated Lord Monboddo to the contrary notwithstanding.—I am thankful, my dear ma, cried Clara, that you have chosen to give me a descent from what I regard a better source than that of the monad or even the monkey. I think I can breathe more freely in consequence. And I confess I feel some elation of spirits upon hearing that our first parents, instead of being savages, were civilized; and were in rank and station even above that great discoverer, the noble Lord Monboddo himself—being rulers or sovereigns on the earth.

But—resumed Mrs. M.—the Divine liberality having been so exuberantly exercised toward the first human pair beforehand, may it not have stopped short of such a further exercise as that of putting them in possession of a language? Might not the Creator have left them to *learn*—that is not the word—to *invent* a language for themselves? Looking at this question in the light of *reason*, our answer is, No. Such an imagined procedure can find no analogy in, is not in keeping with, the antecedent conduct of God in their case. In the rich and exalted endowments previously conferred upon

them, to what a height had they been elevated by their Maker above the other creatures which God had made and put on the earth. Would the Lord now so amazingly change his course, as to send them forth with no instrumentality above what he had imparted to the inferior animals, for giving expression to the thoughts, and feelings, and desires engendered within them? The human pair had been given minds little inferior to those of angels; that could think great thoughts, and give birth to big imaginations—and would their benevolent Creator suffer them to go forth from him unfurnished with a vehicle for carrying these out from the head that originated them? The wise and bountiful God had, as we have seen, afforded them a stock of knowledge; but would he afford them no means of conveying any portion of it from its original to some other mental repository? The infinitely Righteous and Holy One had not withheld from them moral furniture; their souls had feelings, desires, emotions, of a spiritual and heavenly character; but must these continue locked up there, for want of something to convey them from soul to soul, or to carry them in embodied and well pleasing form up to the throne of the Infinite Majesty? Jehovah had given Adam and Eve social natures, social dispositions—had made the latter for the former, because a solitary condition was not good for a social being—

he united them likewise in most intimate and endearing companionship; but until they could, somehow, by a long and tedious process, invent a means of holding intellectual and social intercourse—if the invention of such means by them was at all feasible—their social dispositions must remain mostly ungratified, their social feelings continue mostly pent up in their individual bosoms, and the ends of the conjugal relation, to a very great degree, unanswered. They were brought into being by their Creator for exalted ends; were designed to occupy a high position and act an important part—to hold dominion over a world of living creatures, and to stand at the head of a race of intellectual and immortal beings, who would be more or less affected in their character and condition by influences flowing from these their prime ancestors—and can they be reasonably supposed fully qualified from the first to occupy such high position, and act the part assigned them by their supreme Lord, without so important a thing as that of a vehicle of utterance for the dictates and products of the understanding, and the emotions and desires of the heart? Or can it be rationally believed that their Maker would leave them to experience the inconveniences, embarrassments, and discomforts arising out of such want, until, by slow degrees and pain-

ful and protracted labour, a language, even very limited and defective, could be formed?

But, my daughters, we are not left to Reason's torch to guide us to a conclusion in regard to the question now before us. Revelation's sun proffers its light; and we cheerfully and thankfully accept the offer. If you will look at Gen. ii. 19, 20, you will find Adam *talking*, uttering articulate sounds, availing himself of the aids of language; yet, be it observed, that this was on the day he himself was created; but a little while after God had breathed into his nostrils the breath of life; and anterior to Eve's formation. Nor did these his first attempts to give utterance to articulate sounds appear at all of the character of a *child's* first efforts in that line. He uses language with as much ease and appropriateness, as well as correctness, apparently, as if he had been in the use of it for years. As soon as Eve was made and presented to him, he seemed so much pleased with the present, that his vocal organs were set at work again, and he spoke very sensibly too; and on that occasion, likewise, he handled words with all the facility, as well as propriety, of an old, experienced talker. Gen. ii. 23. Although nothing is told us in reference to what fell from *Eve's* lips at that time, yet we can hardly imagine that she would leave all the talking to be done by the man, unless she was very much unlike -

most of her daughters. Inasmuch, moreover, as she was formed to keep Adam from being lonely, and as a help meet for him, she doubtless soon threw out thoughts with full dress upon them; and, I dare say, in articulate sounds, too, gave expression to emotions. Ere long we find her conversing with one of the animals she was appointed to rule over, and though on that occasion she showed herself more the ruled than the ruler, yet she did not appear at all at a loss for words to express her ideas. Indeed had her conduct been as good as her language, there could have been found in it no cause for reprehension. Almost immediately subsequent to this, we find both herself and Adam addressing, in articulate sounds, the Lord, the latter having taken them to task for what they had been doing—and we find them both pleading their own cause with sufficient fluency. We indeed wonder how, under the circumstances, they could utter as many words as they did. Afterward, when Cain was born, and again, at the birth of Seth, our first mother did not show herself speechless, nor talk as if she had to invent the words as she went along. Gen. iv. 1, 25. We have, it is true, but a short account of what both Adam and Eve *said* during their earthly lives, yet it is to be borne in mind, that we have about as brief an one concerning what they *did*. Their whole history, indeed, as given

by Moses, does not extend beyond some three or four chapters. Now, where did Adam and Eve get that language which they used? You will unquestionably answer, from the same source from which they got their souls. What one of the ancient languages the Adamite language was, the learned have not been agreed with respect to. Dr. Lightfoot, one of the most eminent scholars of his day, was of the opinion that it was the Hebrew. Of that language he says, "God was the founder of it, and Adam was the first speaker of it."

EVENING EIGHTH.

ANTICIPATIONS of the subject which was to introduce this evening's exercise had generated such impatience in the breasts of the girls, that they were scarcely willing to wait for Night to finish putting on her robes and lighting up her tapers, before it should begin. Mrs. M. commenced with remarking, that so absent from our minds is all suspicion of incongruities in the Divine conduct, that, had Eve's Creator left no intimations in regard to it, still reason would have forced us to the conclusion that his former wondrous munificence towards her would not be followed with a setting of her down in some unhandsome or uninteresting locality. That some very sweet and charming spot, said she, would be selected or prepared for her abode, we would be forward to believe: No aërial location, however, such as has been fancifully enough imagined by at least a few; a situation of that sort not being very suitable or convenient for one having a material body, and who, in partnership with her husband, had been allotted

dominion over a material world; nor answering at all well to that description given of it by the inspired historian, wherein he says that it lay *eastward*, not *upward*, from where he was writing. It was not necessary for Eve to be made a non-resident—to become an absentee from her kingdom—in order to the finding of a habitation for her more splendid and beautiful than any royal palace which the sun has since shone on. The then whole earth, indeed, the yet fresh, undeformed, unblasted, unmarred earth, which the hand of Almighty-ness had lifted out of nonentity, rolled into a globe, and adorned as only inimitable taste and skill, as well as boundless potency and resource, could beautify and embellish it, presented no forbidding or uninviting spot on any portion of its extended surface. Those words of the Creator, “very good,” spoken of it, are very expressive, and indicate this, among other things, in my view. If God himself contemplated his whole work of the six days with cordial approbation, and could not keep from speaking so laudatorily of it, it must have been a very interesting and beautiful world, truly, which his hands had made and garnished. Yet, whilst this was the case, Eve’s munificent Maker did not content himself with assigning her any spot indiscriminately upon it. So far from such a thing, he took special pains to fit up

and replenish one place in particular on its wide surface, as a home for herself and her goodly companion, Adam. Hear the historian, Moses—you may turn to the account, girls—“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. And a river went out of Eden to water the garden,” Gen. ii. 8—10. There is a little more added to this account by the historian, but this is sufficient for our present purpose; and is, indeed, the principal part of the whole. You see it to be brief, but then you also see it to be very comprehensive. Much more is obviously implied than is directly expressed. The term Eden signifies *pleasure, delight, loveliness*, and indicates that the province or district to which it was applied was a peculiarly pleasant or delightful portion of the then exquisitely charming world. And if such was the character of the province or district in which the garden was situated, how far surpassing the power of imagination’s pencil must it be to paint the beauty, splendour, loveliness, of the garden itself! How impossible for us to conceive of the variety, profusion, and richness of the objects, adapted to yield innocent delight, which were collected within its precincts; and how

impossible, likewise, for our minds to measure the height and depth, the length and breadth, of the pleasure which even a survey of that garden could not fail to afford! We would have a great misconception of this garden of delights, my daughters; should we conceive of it as a diminutive inclosure—as a spot of very straitened dimensions. It was doubtless of sufficient extent to afford a charmingly diversified landscape, a delightfully variegated and gorgeous panorama, as well as to embrace all that diversity and multiplicity of objects adapted to sustain and satisfy the physical man, and produce the greatest variety and amount of sensorial enjoyment. “We may reasonably,” says one, “presume it to have been the earth in miniature; and to have contained specimens of all natural productions, as they appeared without blemish in an unfallen world; disposed, too, in admirable order for the purposes intended.” And in perusing the sacred writings, you will observe that when the penmen of them have occasion to describe any remarkable degree of fertility and beauty, of grandeur and magnificence, they take their similitudes from the garden of Eden. As instances, see Gen. xiii. 10; Ezek. xxviii. 13; Joel ii. 3. There was to be witnessed a vegetation in richest luxuriance; edible plants and grains in exuberant abundance; and trees, fruits, and

flowers in greatest variety and profusion. The river which Moses describes as watering the garden—whilst it lent its aid to give splendour and loveliness to the scenery—would doubtless be instrumental, by the refreshing and enriching irrigation which it afforded, in securing to it the most luxuriant fertility. There abounded minerals outvieing in multiplicity and richness all the stores of specimens gathered in cabinets; and gems far excelling in brilliancy and beauty any which have since sparkled on the robes of nobility or in the crowns of royalty. The air how balmy, and how loaded with fragrance and with melody! Of the feathered race within the choice spot of assembled sources of delight, were to be seen and heard those, and those only, of most fascinating plumage and of sweetest song. The original word for “garden,” in Moses’s description to which we referred you, is rendered in the Septuagint, by a term which, put in an English form, is *paradise*, a term, however, not of Greek or Hebrew, but of Arabic or Persian origin, and used to denote a park, pleasure-garden, or woodland inclosure, surrounded by a wall, watered by running streams, and abounding with fruit and flower-trees, and other objects fitted to regale the senses. It may be further remarked of this word *paradise*, that, from its denoting a place abounding with enchant-

ing scenery, and one which, in the case of our first parents, was the abode of innocence and bliss, it became, in process of time, a metaphorical appellation of heaven, the seat of the blessed. See Luke xxiii. 43; and 2d Cor. xii. 4.

What a sweet, sweet spot, ma, cried Clara, must that paradise have been which the Lord thus “planted” and decorated! How highly he must have thought of our first parents! Oh, how delighted I would be to have such a pleasant, charming place to live in! Where was that garden of Eden, ma? I have never yet been able to ascertain its exact location. It was some where in Asia, I believe, wasn’t it?—There is a far pleasanter spot, my dear, than that paradise of which we have been speaking, said her mother; a place, the archetype of it, and immeasurably surpassing it in magnificence and beauty—the abode of the holy angels, and of a great many spotless human spirits too. Oh, that you, and all these other loved ones, may be prepared to enter and live there, after earth shall refuse longer to hold you! You inquire where the garden of Eden was situated? Its topography, as given by Moses, has given rise to a great variety of opinions or conjectures. There is hardly any part of the world, indeed, in which that garden has not been sought. Even in America—as little of the “eastward” from where Moses

wrote, as there is about it—even in that quarter of the globe have some professed to find its locality. Nearly the whole of the numerous and discrepant opinions which have been entertained on this subject, I dispose of very summarily—regarding none of them as worthy of a moment's consideration which does not find it somewhere on or near the Euphrates, that river being particularly specified (Heb. *Pherath*) in the topography of the sacred historian. Turn to and read Moses' description as given in Gen. ii. 10—14. In his note on these verses, Scott, the commentator, says, "From the well known names of the Hiddekel or Tigris, and the Euphrates, we determine that the garden of Eden was situated in or near Mesopotamia." The conjectures of considerable numbers have located it either at or in the immediate vicinity of the confluence of the two rivers whose names have just been mentioned. Huet, Shuckford, and I know not how many more, place it at a greater distance from the junction of those two streams, but somewhere on the river below it, and above the division of the same river before it falls into the Persian Gulf. Huet selects the eastern shore of this river, which, being considered according to the disposition of its channel, and not according to the course of its stream, was divided into "four heads," or four different openings, that is, two upwards, the

Tigris and Euphrates, and two below, the Pison and Gihon. The Pison, according to him, is the western channel, and the Gihon, the eastern; both discharging themselves below into the Persian Gulf. Other investigators place the garden of delights in Armenia, *between the sources* of the rivers Tigris and Euphrates, Araxes and Phasis, these being considered the four rivers described by Moses. The Euphrates is expressly mentioned; the Hiddekel is the Tigris; the Phasis is the Pison; the Gihon is the Araxes. The men holding this opinion say that it may be inferred from a number of circumstances, that Paradise had its location in a mountainous or hilly country, because only such a country could supply the springs necessary to form four heads of rivers; and because all heads of rivers rise in hills, from whence their waters descend to the sea. Such a country has been found in Armenia, with such an elevation, or such an assemblage of elevations, as appeared to be requisite for the purpose. You see, my daughters, that there is not a harmony in opinion as to Eden's locality, even amongst those who place it in the region of the Euphrates, there being no little difficulty in identifying any place in that region which at present answers fully to the description given in the 2d Chapter of Genesis. Moses' contemporaries doubtless could, from that description, as-

certain where Eden, and probably where its garden, had been situated. But after the lapse of so many centuries, and the changes consequent upon it, is the difficulty of ascertaining the exact site of Paradise any more strange, to say the least, than the difficulty of determining precisely where Nineveh, and other ancient cities of scarcely less note, were situated? Besides, the determination of such a question is to us of little consequence in any way, and certainly is of no *practical* importance at all—especially since every trace of the garden's magnificence and beauty disappeared not only as early as the time of the deluge, but, in all probability, much earlier.

As many as three days anterior to the forming of the human pair, the Lord appears to have commenced planting and ornamenting the garden of delights, so anxious was his large and loving heart to have them furnished, from the outset of their existence, with pleasant accommodations, and such as would agreeably harmonize with his otherwise expressed munificence towards them. Our first parents were both made without the paradisiacal enclosure. Gen. ii. 15. It was just before sunset on the sixth day when Eve, the last formed object in creation, was brought into being, and joined in "holy wedlock" to Adam. Invited and welcome guests from the third heaven were doubtless pres-

ent on the joyous nuptial occasion, and tendered the fresh groom and bride their hearty congratulations. Immediately subsequent to this, and whilst the retiring sun's radiance was gloriously streaking the west, the golden gate of paradise turned on its hinges, and, amidst the mellifluous and high-sounding tones of seraphs, and the little less sweet and enrapturing notes of inferior voices, the happy couple, hand in hand, were ushered into the pleasant and goodly garden. Is it a feasible thing, think you, for mortal tongue to tell either the warmth of gratitude or the height of rapture which the first hasty glance at their patrimony excited in their bosom? "This," said their Creator, "I prepared specially for you; this I give you. * Partake freely of and enjoy every thing you here find, with a single restriction: Of the fruit of that tree which you see yonder"—pointing them, unmistakably, to the one he meant, standing in the midst of the garden, and separate a little from the rest—"Of the fruit of that tree ye shall not eat: in the day ye eat thereof ye shall surely die."

The closing moment of the sixth day had expired—the *seventh day* was begun. Having ceased the work of creation at the close of the preceding, the Lord rested on this the seventh day: And he "blessed and sanctified it," says the inspired historian, "because that in it He had rested from all

his work which God created and made," Gen. ii. 3. This was the Holy Sabbath, to which the fourth commandment of the Decalogue relates. The mention of it just after the account of creation is not to be regarded as proleptical, as Dr. Paley and some others have imagined. The sabbath was instituted immediately subsequent to the close of the first sixth day, as the language of Moses clearly indicates—not at any later period. The first day which the original pair spent in paradise, and which was also the first whole day spent by them on earth, was the sabbath. This they were made to know, and they kept it accordingly. I spoke of its being just sun-setting when our first mother and her husband were introduced into paradise. That was the point of time at which the sixth day ended, and the sabbath began. As the evening was reckoned before the morning on all the preceding days of the week, so it went before the morning likewise on this. Conceive now, my daughters, if you can, what an evening and morning, what a night and daytime, that first sabbath must have been to these new residents of the garden! I confess that my imagination, taxed to the utmost, "cannot begin" to picture the scene! With a mind unclouded and a heart undepraved, with light in the one and love in the other, and in measure such as belongs only to creatures possessing the unmarred

image of Deity; and, though fresh from their Maker's hands, yet in a state of intellectual and moral as well as physical adulthood; and, added to all this, just ushered into the midst of paradisiacal scenery, and granted full possession and unlimited enjoyment, one very inconsiderable matter excepted, of all whether of beauty or abundance that paradise contained—is it at all to be wondered at that we should feel ourselves utterly unable, I will not say, to describe, but to form any suitable and just conceptions of, the intellectual and moral exercises, the thoughts and emotions, the experiences and the acts, of the progenitors of our race, during the twice twelve hours of that first sabbath day? The whole range or sum of mental and emotional exercise of any two created spirits in heaven, during an equal period, could scarcely present to our minds more of the inconceivable.

That sabbath was indeed to our first parents as if passed in heaven—amidst its enrapturing beauties and melodies, its unutterable ecstasies and glories! That prime residence of which the original pair were the privileged occupants, was itself as if heaven's antechamber—in immediate proximity, next door as it were, to the building not made with hands. The intercourse between the inhabitants of the celestial and terrestrial paradise, then,

how intimate—as much so as if the one were directly on the other's confines. Every hour of the day, angel visitants were to be seen in some bower of paradise, or moving among the trees on hill and in dale, with eyes now uplifted to gaze upon their rich and gorgeous decorations of foliage, fruits, and flowers; and then directed downward to behold the beauteous and ravishing adornments every where spread in profusion beneath; whilst other visitants of the same order were from time to time to be witnessed drawing near our fair mother and her partner; and, now stationary, now strolling, holding with them sweet and felicitating converse about the beauteous and glorious objects of each other's home; and more particularly about One Object, infinitely surpassing in beauty and glory all the rest, their common Father and Friend. Above all—above all—God himself oft vouchsafed his presence to our innocent and holy primogenitors in the garden, and held with them most interesting and joyous communings!

EVENING NINTH.

THIS evening's exercise was introduced by a few words from Mary:—In the course of your remarks last night, dear mother, you spoke of the Sabbath institution, and stated that the first day spent by Adam and Eve on earth and in paradise was the *sabbath*. Now inasmuch as that pair then possessed the Divine image and favour, were immaculately holy and completely happy, and consequently would be strangers to wearisome and painful toil, of what utility would a Sabbath at that time be to them? In their situation, neither body, mind, nor heart, would seem at all to need it. Was not the so early appointment of that day, then, wholly anticipative? Did it not originate altogether in the Divine foresight of a change in their circumstances, or in the circumstances of their posterity? such a change as to render needful such an institution?—I get your meaning, remarked Mrs. M., in reply; and there is a semblance of plausibility in the view at which you have hinted. Yet I cannot adopt it. “The

Sabbath was made for *man*”—for man universally not only, but for man *as man*—not for him merely as a *sinner*. So much the declaration just quoted imports; and so much, moreover, is to be inferred from the time of its appointment. The act of setting it apart and hallowing it, was both matchlessly wise and consummately beneficent. All mankind need the Sabbath; its observance is obligatory upon all; and there is no situation on earth, no state, in which it is not useful and needful to a human creature. Our first parents did meet a reverse in their circumstances, and soon; and the Omniscient One unquestionably foresaw its occurrence. That the utility and momentousness of the Sabbatic institution were also enhanced by means of that event, I think there may be found some good reasons for believing. But that for *innocent, immaculate* humanity it had no advantages—that on our great progenitors and their offspring, had no defection occurred, no unhappy alteration in character or condition been experienced, it could confer no benefits, I, for one, cannot believe. As richly endowed as Adam and Eve already were when they entered on the keeping of their first sabbath in paradise, yet their endowments were not so multifarious or so rich as to admit of no addition or increase. Now here was a day on which had been bestowed the express

benediction of the Deity; a day set apart for the special communication of blessings to his intelligent creatures. Let there be on their part a due observance of it, and they shall find themselves richer and happier at its end than they were at its beginning. And such doubtless was the experience of the highly favoured pair at the close of their first sabbath in the garden. Their Maker had afforded them a rational and moral constitution. But were these destined to remain stationary? Were they not susceptible of improvement, and to a degree to which our imaginations, expand and rise as they may, can actually find no limits? God had not withheld from them “knowledge, righteousness, and holiness;” but could the original stock of this sort receive no augmentation? Could not our first mother and her companion rise in this respect toward angels, and continue rising higher and still higher unceasingly, whilst the angels were themselves ascending, and drawing nearer and still nearer in endless progression toward God? And would not the sabbaths of the Lord afford them occasions and opportunities peculiarly favourable for facilitating such increasing exaltation, such progressive advancement?—But, aunt, said Juliet, our first mother and her husband had not even a Bible to read, and had no ministrations of the

sanctuary to help them. Would we not think our means for religious improvement very limited indeed without these, even though we had a weekly sabbath?—Without the sacred oracles and the temple services, my dear, we would be in a doleful plight, indeed, answered Mrs. M.—but then the great disparity between our circumstances and those of our first parents is not to be lost sight of. Before they could commence their ascent, they did not need to have many and marvellous things done for them. They, for example, had no mire to be lifted into dry land, nor mountain to be levelled into a plain. They had no paralysis to be shaken into activity, nor pollution to be washed and whitened into purity; no disease to be medicined into health, nor death to be breathed into life; no alienations and enmities to be changed into embracing fondnesses and clinging endearments; no blindness to be kindled into vision, and no darkness to be brightened and burnished into day. They had no ponderous weights holding them down which needed to be lightened, nor strong chains binding them from which to obtain liberation. They had even a beautifully gemmed and flower-crowned eminence from which to start on their ascending way; and although without the sacred pages and the pulpit tones to which my Juliet has alluded, yet their

beneficent Creator had rendered fully available to them all the means and facilities which his unerring wisdom deemed requisite in their case; and by a suitable as well as dutiful resort to which they might without a peradventure leave their gemmed and rosy eminence for a position still loftier, and, before the expiration of a long season, too, might reach such an elevation as to be almost unable to discern the spot in the distance beneath, from which they set out. I have used the word *eminence* to designate that superior sensorial, mental, and moral position occupied by our innocent first parents at the beginning. Their various senses, my daughters, had a perfection, an energy, and an acuteness, which we would in vain look for in any of their fallen progeny. They had intellects of peculiar strength and clearness, and, as we have previously intimated, endowed directly by their Creator with some furniture; and moral qualities and excellencies without a flaw—the Divine image impressed, the Divine law inscribed on their hearts—love supreme towards the great Author of their being, glowing in their souls. Now as I have intimated that the Lord afforded them means and facilities for rising by degrees from that eminence to a position still higher, in other words, for improving and exalting progressively their rational and moral natures, you will natu-

rally wish me to specify what those means and facilities were. I would point you then, in the first place, to the material objects which God had made and planted so thickly above, and strewed so profusely about them. With these objects, and in such multiplicity and variety, thrown within reach of their senses, and, through the medium of these, before the intellectual and moral man, they could find no reasonable plea for continuing stationary. There was presented a volume of many pages for them to peruse—a divine revelation for them to study. Yes, the works of creation constituted a Bible for our unfallen progenitors. The contents of that Book of God it was their privilege as well as duty not merely to take a hasty and superficial glance at, but to inspect and search narrowly. The more thorough the search, the richer the compensation; the closer the inspection, the ampler the reward, both to the intellectual and the moral man. What, in the ordinary sense, is a book? That which is made up of the representatives of ideas. We have spoken of creation as a book, as a Book of God. Its objects represent ideas—ideas which were severally in the Divine Mind, before they existed in a material form. The ideas from God's mind, put in such form, constitute a Divine Revelation—a portion of God's thoughts handed over as a gift to men, to be

introduced into and become thoughts in their minds—important and profitable thoughts. Adam and Eve saw the book spread open ; they knew whence it came—it bore unequivocal marks of its Heavenly origin. Its being spread open they recognized at once as an invitation to them to read some of its pages ; and as they were anxious to receive instruction and useful impression, as well as to please the Author and Giver of the book, they were not hasty to retire that first night they spent in paradise—a Sabbath night—though the Supreme Planter had provided a splendid and beautiful bower, and had furnished and spread for them in it a richer and lovelier couch than ever has been since reposed on by earthly monarchs. You remember I last evening told you they entered the garden at sunset—the moment that the first Sabbath commenced. For a while after their entrance they stood in mute astonishment ; their emotions were too big for utterance ; for their eyes were active though their tongues were not and could not be. It was indeed the activity of the former that rendered so inactive the latter. Night had begun to fling her shadows around them before they sufficiently were themselves, so to speak, to think of moving many steps from the spot where the Divine Conductor had left them after they were ushered in. They had been left just at the bower of which

I spake. Adam then proposed to his fair bride to take a walk through a portion of the garden. Hand in hand they moved from where they had so long been standing. It was well that they improved the season, as night could show them some objects, beautiful and brilliant ones too, which day could not. They had previously been looking before and about them—now they turned their eyes upward. There was a clearness of atmosphere, a serenity of sky, such as since man did a deed displeasing to his Maker, has been never witnessed. The heavens were lighted up with O what nocturnal glory! There was the full moon, pure and beautiful as if just let out of heaven, pouring her silvery radiance profusely upon creation, and appearing fairer and more attractive than, from soon after that to the present, she has on any night appeared. The firmament was thickly bestudded and gorgeously decked with twinkling luminaries. The summits of the taller trees had a halo encircling them; the golden fruits, pendent on the branches of others, glowed in such brightness as almost to seem themselves as stars; the limpid fountains and streams which they here and there came across in their stroll, reflected the beauteous brilliancies of the heavens; and even the jewelled, flower-carpeted, splendidly decorated garden-surface, inexpressi

bly ravishing, kept not all its charms to itself—it sent up some of its sparkle and its variegated tints, as well as sweet fragrances, to render more enchanting the scene. All the while that fair Eve and her partner were taking this stroll, sweet music fell upon their ears from earth, and still sweeter from heaven. O, how regaled must have been their senses! But, think you that during all the time they were taking that walk, they had only sensorial enjoyment? Were their mind and their heart unimproved, unprofited? Did they, could they, come back to their bower with their light and their love receiving no enhancement? Oh, what an hour, what an hour of devotion did they spend upon their return! After such a sight of God's glory reflected from his works, and such a sense of his goodness, of which everything within and around them spoke, what praises and thanks must have streamed forth from their hearts and lips! How large and rich an oblation of the one and the other must they have offered unto the infinitely great and beneficent God! The sweet sleep of the night was followed with an early rising. Almost before the luminary of day began streaking the east, seraphs, who need no sleep or slumber, found them adoringly bending before their infinite Lord. It was the first Sabbath morning. Ere they that

morn bent their knees in adoration, even for awhile prior to rising from their couch, their mind roved over the displays of the wisdom and power, the glory and goodness of God which they had witnessed on the preceding evening. With a spirit therefore glowing with admiration, love, and gratitude, they commenced offering their sacrifice unto Him whom they cordially and delightingly worshipped. Their sacrifice was peculiarly acceptable and well pleasing; and they found it not a vain or profitless thing to worship and serve the God that made them. Jehovah was present, and turned their bower into a heaven! That day, unto the sun's going down, was spent as in the case of innocent and holy creatures a Sabbath should be—not in labour nor yet in idleness—in rest, yet not in indolent and slothful repose. It was occupied in sacred employment; in services appropriate to the hallowed occasion. They read God's book—that book I mean of which I a moment or two ago made mention. They perused, studied, that revelation which their Creator had opened before them; in other words, they engaged in the contemplation of the works of the Deity and the divine perfections manifested in them. They worshipped the great Maker of all things. Their contemplations and services, devout and uninterrupted, were acceptable to God

and beneficial to themselves. Their intellects and hearts expanded, and in proportion to the increase of their capacity respectively, was the increase of their furniture. They grew both in knowledge and in love. As they on that day peculiarly blessed God, so on that day they were peculiarly blessed by him. The continuous, unbroken, sacred employments and services of the Sabbath were not, to innocent, unapostate creatures, without their use—were not barren of benefit. They loved and served God, it is true, on other days of the week. On those other days, moreover, we may not believe that innocence was subject to really wearying and painful toil. Yet it is not to be forgotten that the Lord signified to our first parents as his will, that all days should not be spent in precisely the same manner. Their Maker had assigned them an employment for six days in the week—that of “dressing and keeping” the garden. God did not design man to pass his existence after the manner of an oyster. Man’s powers, both corporeal and mental, show that he was not made for inactivity or idleness, but for action. It was a duty incumbent on man to labour in innocence; it was needful for him to be industrious even in paradise. True excellence and happiness consist in action. How silly and sinful, how preposterous and mischievous the notion that it is

ungenteel to labour. I cannot refrain from despising the creature—or rather the conduct of the creature—who lives a dronish, idle life—who wastes his powers in sloth or inaction. Ungenteel to be industrious! So some daughters, aye, and mothers seem to think, in this age of refinement and gentility! And was that fair daughter of God, our first mother, then, ungenteel? And was her Father so unkind, inconsiderate, or unfeeling, as to necessitate her to continue so? Shame! shame! The truly genteel always esteem industry, and despise indolence. There is one day in seven, and only one, in which it should be considered ungenteel for man or woman to labour. That day is the Sabbath. “Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Yes, public sentiment, everywhere, should be so indoctrinated and schooled into correctness, as to cause it to be ungenteel *not to labour* six days, and ungenteel *to labour* the other seventh part of the week. True gentility always harmonizes with duty.

For innocent, unfallen humanity you have seen that the Sabbath had its utilities. I am by no means certain but that for man’s *physical* well-being in innocence it was useful—that the ob-

servance of the law of the Sabbath was, like the night's repose, needful for his bodily health and happiness. Concerning its adaptedness to yield important benefits to innocent man's intellectual and moral nature, we think, certainly, there can be entertained no reasonable doubt. It might perhaps be additionally maintained to have been absolutely necessary to his safety and felicity: That had our first parents and their progeny continued as God made man, these would have been preserved or continued to them through the instrumentality, at least in part, of the Sabbatic institution.

Can words, my dear daughters, tell how thankful we should feel that this sacred institution is not among the things which were, but are not? If to *innocent* humanity such an institution was advantageous; if for man *unfallen* it was truly needful; is it not, I ask, peculiarly so to us, circumstanced as are we? Should not the earliest dawn of each Sabbath which visits us, find our couch empty and our hearts full—full of gratitude to that supreme Donor who has blessed us with so needful and inestimable a gift? And shall we not be very solicitous and careful to use its hallowed hours after such a manner as to please Him, and in the highest and best sense profit ourselves?

The fourth commandment of the Decalogue, how imperfectly obeyed, how poorly kept, even by the best of earth's population! What, then, shall we say respecting the treatment it receives from the worst?

EVENING TENTH.

JUST as Twilight was again sinking into the embraces of Night, Caroline opened the conversation by remarking to her aunt that the celebrated naturalist, Buffon, had seemed unwilling to grant to the first human being an eminence, or scarcely a plain, from which to commence his intellectual career; that, according to that author, the simplest rudiments of knowledge had in no measure been, by his Creator, afforded him; that the first ideas which visited his mind were all of his own unaided acquisition—came to him solely through the medium of his senses; and that by four of these, even, he was for awhile greatly perplexed and deceived—made the dupe of illusions—until *Feeling* at length, taking pity on him, kindly stepped forward to dissipate them. No longer ago than to-day was I looking, for the first time, at his fancy sketch of this matter, and was considerably entertained by it.—As it is now, then, fresh in your mind, Caroline, said her aunt, can you not favor us with an abstract of it, as an agree-

able introduction to this evening's exercise?—I can at least make the attempt, replied she. Buffon makes the first man tell his own tale, which begins after this fashion: “I remember the moment when my existence commenced; it was a moment replete with joy, amazement, and anxiety. I neither knew what I was, where I was, nor from whence I came. I opened my eyes; what an increase of sensation! The light, the celestial vault, the verdure of the earth, the transparency of the waters—I first believed that all these objects existed within me, and formed part of myself. I turned my eyes to the sun; his splendour overpowered me. I involuntarily shut out the light; during this moment of darkness, I imagined that I had lost the greatest part of my being. I again, by accident, opened my eyes, and was delighted to find myself recover the possession of so many brilliant objects.” He soon perceived that by opening and shutting his eyes he had the power of losing and recovering them indefinitely, and that he could at pleasure destroy and renew this beautiful part of his existence. He next heard a variety of sounds; the singing of birds and the murmuring of the breezes forming a concert which excited the most sweet and enchanting emotions. He listened long, and was convinced that the harmonious sounds existed within him. A gentle

breeze next wafted perfumes to his nostrils. This new and delightful sensation agitated his frame, and gave a fresh addition to his self-love. Occupied by all these sensations, and loaded with pleasures so delicate and so extensive, he suddenly arose, and was transported by the perception of an unknown power. He had made but a single step when the novelty of his situation excited extreme surprise, and rendered him immovable. The movement he had made confounded the objects of vision; the whole creation seemed to be disordered; and he thought his being fled from him. He found, however, by putting his hand to his forehead, eyes, and all the different parts of his body, that he was not only still in existence, but began to recognize it as a fact that there were limits to his existence, which, till now, seemed to be of immense extent. He surveyed his body, and he judged it to be of a size so immense that all other objects in comparison seemed to be only luminous points. He brought his hand near his eye; the hand seemed then to be larger than his whole body, because it concealed from his view almost every other object. He looked at his hand, and distinctly perceived it was only a small part of his body. But he was unable to comprehend how it should appear so enormously large, and began to suspect some illusion in the visual

organ, and, indeed, in all the rest of the senses except that of *feeling*. And this confidence was increased in this latter sense not only, but he became finally convinced of a separate existence between himself and the various objects around him, in consequence of striking his head against a palm-tree, as he was walking with his face turned toward the heavens. Feeling of the object against which he had hit his poor head, he perceived for the first time that there was something external—something which did not constitute a part of his own existence. He afterwards falls asleep; the train of his ideas is thus interrupted; the consciousness of his being meanwhile lost. His awaking consequently appeared to be a second birth—his sleep having seemed a cessation of existence. This temporary annihilation gave him the idea of fear, and made him conclude that his existence was not permanent. Another perplexity arose. He suspected that sleep had robbed him of some part of his powers. He tried his different senses, and endeavoured to recognize all his former faculties. Whilst surveying his body in order to ascertain its identity, he was astonished to find at his side another form perfectly similar to his own. He conceived it to be another self; and, instead of losing by sleep, he imagined himself to be doubled. He ventured to lay his hand

on this new being. With what rapture and astonishment he perceived that it was not himself, but something much more glorious and desirable; and he imagined that his existence was about to dissolve and to be wholly transfused into this second part of his being. He perceived her to be animated, by the touch of his hand; he saw her catch the expression in his eyes; and the lustre and vivacity of her own made a new source of life thrill in his veins. He ardently wished to transfer his whole being to her; and this wish completed his existence, for he now discovered a sixth sense. At this instant the sun had finished his course; the man perceived with pain that he lost the sense of seeing; and the present obscurity recalled in vain the idea of his former sleep.

Such is the abstract, dear aunt, said Caroline, which you requested me to give.—Thank you, for it, cousin, exclaimed Mary and her two sisters; thank you for it, sister, cried Juliet. They all declared themselves delighted with the epitome which had been so kindly furnished them, and said it had excited in them a desire to look at the whole fancy sketch at the earliest opportunity. —Caroline has executed her analyzing or abridging task admirably well, said Mrs. M. There is poetry, she continued, in that fancy sketch of Buffon; and, I must confess, some semblance of

philosophy too—but as a professed history of the early mental condition or experience of the head of our race, Reason and Revelation both reject it. In the light of each, the sketch is fiction, not fact. Had the first man and woman been set forth in such a state of intellectual destitution or infancy, a little locomotion even on their part would have been exceedingly hazardous—they could not, at least for a time, have so much as moved among the trees and fountains of paradise, without an exposure of more than their heads to very serious and formidable perils. I need not have put in that qualifying clause, *for a time*—for such knowledge or experience as could have been acquired by themselves *only by moving*, would have been requisite, ere they could with safety have moved at all. Can we glance at such a sketch without exclaiming, What an equipment for a creature just setting out in life! a creature, too, intended to occupy an important station; act an important part; answer an important end! That sketch of Buffon is objectionable, not as a matter of history alone; but as a specimen of philosophy also. It will not, in this latter respect, any more than in the former, bear examination. It involves inconsistencies such as ingenuity cannot reconcile.

But, let us proceed with the history of our fair

mother. We left her and her husband closing their first sabbath—and oh, what a day! how fruitful of glory to God, and of good to themselves! As we last night incidentally intimated, God, for the other six days of the week, assigned them an employment, “*To dress and keep*” the garden. Horticulture, in a modified sense, was a considerable part of their occupation. I have said, *in a modified sense*. The garden itself was a peculiar one, as you have already seen. There needed no planting done, at the time we are now speaking of—the garden had been planted, but a few days before, by the Lord God. Things were in maturity too—The fruits were ripe, the flowers in bloom—all that could serve for nutriment or for delight was ready to their hands. The soil was fertile too, most fertile, and when the time should come for a new crop to be called for—a crop to be produced by growth, not by direct creation—that soil was adapted to yield spontaneously all the variety and abundance of products which could be needed or desired, without any toilsome manuring or mellowing. I do not suppose that that goodly couple had any sweat forced from their brow by extreme and long-continued muscular exertion. They had plenty of work to do—but it was not of a kind to sap the constitution, or wear down the physical man. They were disposed to

be busy, and it was best for them to be so—but neither necessity nor avarice drove them to such extreme labour as to prevent them from sleeping comfortably at night, or enjoying their meals by day. No; industrious as they were, neither fear of starvation nor an idolatrous love of gain made them so; but the love of God and regard to his will. They were willing to do, they took no small pleasure in doing, just what their Almighty Father would have them. To know how he would have them employ themselves was enough for them; they needed no stimulus besides to urge them to action, and in a way accordant with their knowledge.—But, says Clara, if our first parents had neither to plant, nor dig, nor hoe, what, in the way of gardening, had they to do?—Can you think of nothing else, my dear, in such a garden as was theirs to engage them? inquired her mother. Might there not, for instance, be found vines to train, redundancies to prune, luxuriances to repress? Amongst the flowers and shrubbery, every where so profuse, could taste and skill find naught about which to exercise themselves? If esculent plants or grains, roots or fruits, were to be found on their board, what hands save their own were there to gather and put them there? And then—besides what is designated by the term *dressing*—the *general custody* of the garden was assigned them by their

Lord: They were to "*keep it.*" It was a part of their business to exercise a superintending care and watch over every portion of it—to prevent bird and beast, cattle and creeping thing from taking any undue liberties with what it contained, as if they should get it into their heads that it was their pasture-ground instead of man's paradise. Such watch and guard against depredation or injury might not be wholly needless—for though those creatures could not then be charged with any disposition to mischief—yet they had a natural appetite for some of the things abounding in that garden; and they, besides, might not exactly know just where the line was between propriety and mischief—unless they should happen to know more at that early period than Buffon's first mandid. The animals would have no reason to complain of this surveillance of man, or to charge him with severity or selfishness, since the Lord committed to our first parents the custody of the garden, and not it alone, but assigned them rule or dominion also over the whole animal creation; and our first father and mother were both as yet too good to abuse in the least their power.

My habitual endeavours to instil into your minds correct principles, and inculcate wholesome and sound sentiments, have not been followed with so little success, my loved ones, as to suffer me to

indulge the expectation of hearing from any of you, remarks of the kind—but there may possibly be some young misses who, in consequence of the character of their mother's instructions, the excess of maternal indulgence, or as an effect, in relation to this matter, of the too general "march of mind," retrogressively, might be disposed to say, Why could not Adam have been polite and kind enough to relieve his fair young wife from all that manual toil, by doing the work himself? Why not let her remain at ease in her bower, or take a stroll among the flowers and fruits along the margin of the streams, o'er hill and through vale, and gaze at the beauties, and hear the birds sing, and listen to the murmur of water-falls, and enjoy herself in all the ways she might choose? Or, if she must needs be busy about something, why not exempt her at least from an employment so masculine? Why get her to help him in his business? Was there nothing to be done within doors—no culinary or other household work to employ her? Why let her injure her beautiful and sweet complexion, or roughen and darken her fair, delicate hand, after that manner? We can hardly forgive Adam for such treatment toward his charming and fresh married wife. We are sure we'll never allow our husbands, when we get them, thus to treat us.—That is very likely, said Laura. That such misses will have their own

way, or at least try for it, when they shall get married, we can have no doubt. I think I have already come across some such specimens of humanity, ma, or at least some bearing quite a resemblance to them. It is not, therefore, a mere fancy picture that you have drawn.—I wish it were nothing more, my love, rejoined Mrs. M. To all such remarks or conceits as those just mentioned, from what source soever they may proceed—whatsoever lips may utter or brain hatch them—if they should be deemed worth noticing, it might be replied: That our fair mother had no such remarkable repugnance to all exercise—no such amazing fondness for pleasurable indulgence or inaction, as to cause her to covet exemption from labour. Just think: When she began to aid Adam in dressing the garden, she was in her prime—a youth not yet two days old—with a mind as active as a cherub's—with a frame as agile and limbs as fleet as those of “a roe or young hart upon the mountains of Bether.” Thus constituted, and conscious too that she was so, could she content herself with living the life of a sloth? Would not every faculty of her mind and every muscle of her system more covet action than the miser covets gold, or the poor inebriate his cup? Would she not feel it a high privilege to be permitted to be busy? It was not left, however, to her to choose between industry and

indolence, action and inaction. That matter was decided for her. Not that *Adam* assigned her an employment; he had no more to do with it in her case than he had in his own; and he was not left, we know, to select his occupation. Eve was not even obliged to go to her physical and mental constitution, more than she was to her partner, to learn how she should employ herself. He who planted the garden, at the time he introduced the young married couple into it, said: Here, my son and daughter, “dress” and “keep” this spot. You will find it no hard or irksome occupation. I know you will derive both pleasure and profit from it. You will not feel solitary in each other’s society. Besides—my angels and myself you may expect oft to visit you: Obey and be happy.—Our fair first mother, then, was allotted her employment by the Great Being who made her; nor had she any reason to complain of the allotment. She found it tasteful, healthful, and pleasant.

Had the Lord appointed innocent and holy Eve any other avocation, even one having in it no intrinsic attractiveness, no adaptedness in itself to yield gratification, she still would have derived gratification from its pursuit, because of the source whence the appointment came, and the fact that she could serve her God in it. We render the Deity true service when we do his will out of regard

to his authority and from love to him, to whatsoever that will has respect, and in what form soever expressed; and with such service happiness is inseparably connected. It is a connection which the Deity has himself established. How many and various, at present, are the avocations of Eve's progeny. Some of these, being manifestly of satanic origin, so to speak, should be at once abandoned, whatever temporal sacrifice might be the consequence. The far larger number of human avocations are proper and useful. Let these severally be entered upon by those to whom they are by their Creator and Sovereign appointed, and prosecuted from love to Him and regard to his will and glory, and, without a peradventure, the prosecution of the employment will be accounted by the Lord as service rendered to Him—of which service there will doubtless, in modes and seasons of better than human selection, be expressed a delightful recognition, a highly satisfactory and precious acknowledgment.

The phrases "Religious Exercises" and "Divine Service," so much on the lips of the people of Christendom, are used, I believe I may say uniformly, in a very contracted and misleading sense; are employed to denote those acts or exercises alone which are directly devotional—as if a human creature could be exercised religiously, or render

service to God, only in the pulpit, in the pew, at the domestic altar, or on their knees in the closet: Whereas a man may be thus exercised, render such service, in any lawful occupation—in the Senate chamber, at the bar, in the practice of the healing art, at the counter, plough, loom, anvil—at the needle, distaff—in any branch of useful industry, in any honest calling. Our first mother and her companion were exercised religiously when they were training the vines, repressing luxuriances, busy-ing themselves among the shrubbery and flowers, listening to the plumed songsters, gazing at the ravishing beauties, eating of the luscious fruits, or inhaling the sweet and delicious odors and perfumes of the garden. They served God, and, I may add, enjoyed God in all things. Do not understand me as holding forth the idea that they did not, besides, engage in direct acts of worship. This they frequently did, and found God present, too, to hear and to bless.

Let me conclude this evening's exercise with one remark more: With such a library as that to which our first parents had daily and hourly access—for it did not take the whole of Creation or even of paradise to form a volume—every object, animate or inanimate, constituted a separate book—with such a library as their Father had given them from which to obtain information and feast

their faculties, they found their souls constantly and rapidly expanding, and rising to high and still higher ascents.—Your remark about our first parents' library, aunt, said Caroline, reminds me of a little incident I the other day read: A visitor to the poet, Wordsworth, said to a servant, as he looked into a room having few books, "Is this your master's Study?" "No, sir," replied the man; "my master's Study is *out of doors*."

EVENING ELEVENTH.

SINCE we were together last evening, dear mother, said Laura, I have been inspecting the account, given us by the sacred historian, of that centre of terrestrial delights, the Garden, and I find that among the multiplicity of its goodly productions two, and two only, are distinctly specified: the “tree of life,” and the “tree of the knowledge of good and evil.” Permit me to inquire, why were these so called? What sort of fruit did they bear? Why was the latter so particularly interdicted? — Questions, my love, are often more easily asked than answered, responded Mrs. M. The sacred writers seem ever conscious of having more important work to do than that of merely gratifying human curiosity. About the objects concerning which you inquire, Moses, you see, has said very little; and where shall we resort but to him for information respecting them? If you would be satisfied with *conjectures*, I could give you some, though these would be of too little utility probably to compensate for the trouble of either

relating or hearing them. Some men, for instance, learned ones too, have advanced it as their opinion that the *tree of life* was a kind provision of the Creator in case of corporeal indisposition. If, through changes of seasons, or exposure to bad weather, Adam, or his wife, or any of their children, should get sick in paradise, should become more or less unwell, or should any of them accidentally hurt themselves, the leaves or fruit of this tree had in them such medicinal or healing properties as to restore them speedily and without fail to health or soundness—and so serve the important purpose of promoting comfort and prolonging life. It has been the conjecture of some, that though the body of innocent human beings was immortal, it was not so, constitutionally or inherently, but was rendered or continued so by partaking, from time to time, of the fruit or some other part of this tree. “The design of the tree of life”—I quote from the work of a learned theologian—“the design of the tree of life was to perpetuate human life. While man continued in paradise, his body was endued with immortality, which, however, was not effected in an immediate and miraculous way, but by a natural means, divinely appointed: viz., the fruit of a tree, in partaking of which human life might be prolonged. Hence the tree of life is described as planted in heaven, the abode of immortality.” As for the

other tree which Moses mentions, the *tree of knowledge*, the same learned divine conjectures that it was a hurtful, poisonous tree, destructive of life; and this conclusion he arrives at from its standing opposite the other, and from the Lord's saying concerning it, "In the day thou eatest thereof thou shalt die"—die, as this author understands it, because of the poison thus introduced into the system. In this idea he seems to have a good deal of confidence; says, "it is very probable and natural." Another eminent scholar thinks there was a stimulating, intoxicating effect produced by eating of the tree of knowledge, such an effect as to rouse the intellect, and make a man feel considerably wiser or more knowing after partaking of it than he did before; and hence the appellation given to the tree. I have not been able, my daughters, to receive these conjectures as verities, as eminent as is the source from which they have proceeded. I think I see something quite objectionable in them, as to each of the two trees named by Moses. There are, in my view, good reasons for believing that human life, anterior to the fall, was insusceptible of either prolongation or abridgment; that an innocent moral being would not be suffered by his kind Creator to be in such a state as to render needful anything possessing medicinal or healing virtues—in other words, that

an unfallen creature would not be subject to disease or injury. And was the divine prohibition against eating of "the tree of knowledge" merely a Father's kind counsel? Did the Lord, in that interdict, mean merely to say to our first parents, Refrain from eating of the fruit of that tree, because it is so poisonous that if you partake of it it will kill you; or, at least, will render necessary a medical prescription! The smallest evil to which a running counter to this my advice will subject you, will be the necessity of a speedy resort to the fruit of the neighbouring tree, "the tree of life:" I have indeed provided an antidote, have made and planted this latter tree near the poisonous one, because I anticipated your heedlessness of my counsel; and because I was unwilling that such heedlessness should be followed with such consequences as I said it should!

Rejecting then as absurd and false, instead of adopting as true, the notions or conjectures of which we have now spoken—of what use, it may be inquired, were those two trees? What purpose did they serve? They were both, my daughters, of momentous significancy. In early times, before the Sacred Canon was completed or commenced, the wise and good God taught much important truth by symbols. To the probationers of paradise the Tree of Life served the important purpose of

symbolizing that superior and highly exalted life of which that which they at present enjoyed in paradise was a faint resemblance—that ineffable and eternal felicity and glory to which they should be admitted in God's more immediate presence, should they remain loyal and obedient until the period of their probation should terminate. By that tree God symbolically said to them, Here is the life you shall have if you submit cheerfully and unintermittedly to my authority—the glorious life you shall enjoy endlessly in the paradise of which this earthly is but a shadow, if whilst you are probationers you do what I bid you. Over against this tree of life is what will bring death to you if you disobey. From the fruit of that tree which stands opposite to this, abstain, and that blessed life which is the opposite of the threatened death—life physical, spiritual, and immortal—shall be yours. Let your obedience be constant and cordial for a season, and at that season's end such life shall be sealed to you by your being allowed to partake sacramentally of this Tree of Life. This tree, which was taller than any other in the garden; whose lowest branches were quite lofty and shot far up into the heavens, as if to declare to the beholders that the noblest and most inappreciably valuable life was to be enjoyed in a higher than terrestrial paradise — this tree our

innocent and loyal progenitors often approached and gazed upon, and had their hearts warmed and gladdened, whilst their minds were assisted in meditating upon that exalted and enduring life of which it was a symbol, and of which, persevering in fidelity to their King, they hoped to be, after a comparatively brief period, put in full possession. After what has been now said about "the tree of life," Laura, you do not need to be informed why it was so denominated.

The "tree of the knowledge of good and evil," with the divine inhibition upon it, served as a *test of obedience*. As if God had said to our first mother and her husband, Because you are invested with dominion over the inferior animals, do not therefore regard yourselves only in the light of rulers. *You* have a rightful Lawgiver and Sovereign. He who made you, who granted you the endowments you have, and put you in this paradise, claims the right to rule over you: "Of every tree of the garden ye may freely eat; but of the tree of the knowledge of good and evil ye shall not eat of it: for in the day ye eat thereof, ye shall surely die." Although the great moral law had been impressed on their hearts, and its obligation was not loosened in the least, yet it pleased the Lord to fix their attention upon one positive injunction, that the "strength and steadiness of their moral principles

might be tried, and it might be ascertained whether they were influenced by pure regard to his naked authority." The test how wisely chosen. The grant of their Father had been so liberal, the supply afforded them so abundant, that they had no temptation or inducement from *necessity* or *gratification* to violate the interdict. Nor had they a motive to abstain from that fruit because of any *deleterious quality* in the fruit itself. If they obeyed the positive injunction, it would be purely from respect to the Divine authority or will; if they disobeyed, it would be solely from disregard. To serve as a test of obedience, the selection of an indifferent act to be the object prohibited was manifestly necessary; as the obligation to refrain should be only that which arises simply, so far as the subject can know, from the sacred will of the Lawgiver.—Laura wishes to know why this "tree of the knowledge of good and evil" was so called. It is commonly thought to have derived its name from the fact that man should eventually come to know good and evil by its means; good by the sacrifice of it, and evil by bitter experience: or rather because, if he abstained from an infraction of the prohibitory precept, he should know good or continue to enjoy it; if he, on the other hand, ran counter to Jehovah's will, of which this precept was an expression, he should actually feel the

evil of the threatening annexed. The idea has been entertained by some that the historian, when he spoke of the two trees which have been claiming our attention, did not mean *two individual trees*, as if there were no others of the same kind in the garden, but *two distinct species* of trees, which the Creator saw fit to appropriate to this peculiar use. The phraseology of the sacred writer, however, appears best to agree with the idea of two single trees, one of each name. In regard to the *kind of fruit* borne by the “tree of knowledge,” prolific as has been the human imagination in conjectures, it seems scarcely necessary to say, that nothing more is or can be ascertained than that it was attractive in appearance, possessed nutritive qualities, and was pleasant to the taste.

How long our first mother and her goodly companion retained their innocence, and, along with it, the delights of their primeval state—how long they continued happy in each other’s love; happy from the felicitous manifestations of the divine favour; and happy from the character and operation of the holy principles within them, as well as from their ravishing paradisiacal situation, we are not abundantly furnished with means for determining. That it was a longer period than a day or part of a day, as some have supposed; and a

shorter one than years, as has been conjectured by others, appears to my mind an altogether rational conclusion. That they continued at their delightful homestead for some weeks or months, seems to me not at all improbable. And I am happy to find, not only that I do not stand alone in this opinion, but that among others such eminent divines as Rev. Drs. J. Dick and J. Pye Smith have advanced a similar sentiment. Here is the published opinion of the latter. Favour me so much as to read it, Juliet.—Stepping forward, and taking the book, Juliet reads: “The inquiry presents itself, How long did the state of paradisiac innocence and happiness continue? Some have regarded the period as very brief, not more even than a single day; but this manifestly falls very far short of the time which a reasonable probability requires. The first man was brought into existence in the region called Eden; then he was introduced into a particular part of it, the garden, replenished with the richest productions of the Creator’s bounty, for the delight of the eye and the other senses; the most agreeable labour was required to “dress and keep it,” implying some acts of culture, preservation from injury, training flowers and fruits, and knowing the various uses and enjoyments of the produce; making observations on the works of God, of which an investiga-

tion and designating of animals is expressly specified; nor can we suppose that there was no contemplation of the magnificent sky and the heavenly bodies; above all, the wondrous communion with the condescending Deity, and probably with created spirits of superior orders, by which the mind would be excited, the capacity enlarged, and its holy felicity continually increased. It is also to be remarked that the narrative (Gen. ii. 19, 20) conveys the implication that some time was allowed to elapse, that Adam might discover and feel his want of a companion of his own species, "a help corresponding to him." These considerations impress us with a sense of probability amounting to a conviction, that a period not very short was requisite for the exercise of man's faculties, the disclosures of his happiness, and the service of adoration which he could pay to his Creator. But all these considerations are strengthened by the recollection that they attach to man's solitary state; and that they all require new and enlarged application when the addition of conjugal life is brought into the account. The conclusion appears irresistible that a duration of many days, or rather weeks or months, would be requisite for so many and important purposes."—Thank you, Juliet: Such is the opinion, and such are the reasons for entertaining it, of the learned divine.

With all that the author advances in support of the opinion he has expressed, I am pleased, except what rests on the assumption that Eve was not created on the same day with Adam. I have, on a former occasion, expressed my views on that point.

As our first mother was from day to day pursuing her light and pleasant occupation of dressing and keeping the garden, she would come in contact with different sorts of animals; and whilst she was not so pressed with business as to have no intervals or pastimes, she did not suffer even these to pass uselessly away. When, for instance, during portions of these intervals, she might be seen stroking or twisting into ringlets the lion's or the horse's mane; handling the paw of the bear; playing with the elephant's trunk; folding some long, glistening reptile about her person; witnessing the boundings of the lamb and the agile movements of the deer; or, walking along the margin of some meandering streamlet and watching the glidings and sportings of the fishes in their liquid and limpid element, she was meanwhile studying their structure, their several characteristics, their distinctive qualities, and thus did what Solomon says the wise man does — "laid up knowledge" — learned more and more of the marvellousness of God's works, and, through them, of the marvellous

attributes of God himself; and then, beneath some tree with umbrageous foliage, or in some vine-clad and flower-bedecked arbour, kneeling, would praise and bless the wise and powerful, the great and good Creator.

Whilst this fair creature, fair within as well as in exterior, her husband being at the time employed elsewhere—whilst this fair creature was one day occupied in training some vines near the middle of the garden, and so in the vicinity of the “tree of knowledge,” she chanced to lift up her eyes, and, between her and the tree just mentioned, she espied a peculiarly beautiful and shining creature of the reptile genus. It was of the serpent species, but surpassing in lustre and beauty any of that species that she had previously beheld. The effect of the first glance was somewhat unusual upon her—she felt almost resistlessly attracted toward it—its attitudes and gyrations as well as its brilliancy were adapted to excite curiosity; and as it was a creature formed by the Being who made her, and a Being whom she supremely loved, she felt that she must know more about the bright and glowing thing. It seemed also, in ways peculiar to itself, to invite her approach, and not only so, but even moved a little toward her. Entirely innocent and unsuspecting, for she had never witnessed or had reason to suspect that there could

be any harm in a creature of God—she drew near. The more she looked, the more she became charmed by the sight. The bright beams of the sun were falling thickly upon its golden surface; altogether it bore certain resemblances to those bright and beautiful creatures that had paid her visits from a higher sphere. She half imagined at first it must be one of them; but then she had never seen any of them in that form, and she set it down for what its exterior indicated—a serpent—but a peculiarly attractive one. She soon made an additional discovery in regard to it, and one which excited some surprise, as she had never before witnessed any thing of the kind in the serpent race: she found that, like herself, it had the power of speech—it could talk—not that it used language with the same fluency or facility that she could, or articulated as distinctly; yet she could understand it. And then, there were manifestations of intelligence, such as she had never observed in any creature beneath human. She felt for a moment half inclined to fly in amazement from it. But then she thought again, why should she? God surely had not made and put in that paradise, creatures to injure or frighten their rulers, those who had been granted dominion over the whole inferior creation. She would poorly maintain her dignity, or support her

authority, by running from one of her subjects. The serpent, in a kind and sweet-toned voice, says to her, I perceive your embarrassment, and am aware of its cause. You are not accustomed to hear one of my species talk, or to see it exhibit signs of intelligence bearing any approximation to your own ; and the matter certainly needs explanation. I was, until this very morning, a poor, dumb, idiotic thing, like the rest of my kind ; and thus I might indeed have remained, but for one accidental circumstance. Just as the sun was rising and casting his first rays upon that tree and its yellow, golden fruit, I chanced to be passing by ; and not having taken my morning repast, and having my unsatiated appetite excited by that fruit's inviting appearance, I ascended the tree, crept out on one of its full laden branches, and oh, what sweet and luscious fruit did I there find. Naught approaching it in excellence had I ever before partaken of—my hunger was soon as well as delightfully allayed ; and descending speedily because of feeling before unfelt sensations, and those so pleasurable as almost to alarm me—what, upon my descent, did I find, think you ? Why, I found myself having thoughts, to the whole class of which I was before a stranger ; my intellect expanded, and was lighted into transparency, and this power of utterance instantane-

ously followed. You are now in possession of the whole mystery which so amazed and embarrassed you.

Oh, mother, mother! exclaimed Clara—the scene is so vividly before me; the result of the commencing temptation so strongly anticipated, and so full this moment before my mind's eye, that I feel well nigh overcome! I shudder as if on the very border of the pit! And must the awful catastrophe occur? But what am I saying? as if the disastrous event had not already transpired—the unspeakable calamity long since come! You must excuse me, dear ma: The picture you drew of paradise, and of fair, innocent, thrice happy Eve in that enchanting spot, was such, that I cannot bear to have the scene changed. Why cannot I still have it, in all its power and beauty, before the eyes of my imagination?—Sister Clara, cried Laura, how weak you are to be thus affected; and then how bad it appears to make such an implied request.—Do not reprove Clara, said Mrs. M. We all not only meet reverses, but even anticipate them, with a poor grace. As common in this world as are sad mutations, as much accustomed as we are to behold sunlight and calm followed, and suddenly, by darkness and storm, we find ourselves slow in becoming reconciled to the change, if we indeed ever

become truly reconciled at all. But, Clara, I will gratify you so much as to stop for the present. You shall have at least until to-morrow evening to contemplate Eve's pleasant and beautiful garden, and innocent and more beautiful Eve.

EVENING TWELFTH.

THE intervention of a day had afforded Clara so much time both for the subsidence of excited feeling and for reflection, that she was now fully prepared to pass in contemplation from the pleasant to the painful. As I cannot at will, said she, do so marvellous a thing as either to prolong or recall a "golden age" which terminated some six thousand years before I was born, so it will not finally prove to me most advantageous, even were it possible, to be uninterruptedly drinking delight from any sublunary fountain, whether of paradise or of fancy. If by any discipline, any means, I might eventually find a home in the higher paradise, I could well afford to dispense with the pleasures of the lower, not alone those arising from contemplation, but, if they were now actually in existence and possession, the real and direct ones yielded by the delightful spot itself.

It gratifies me much, my love, to hear such words from your sweet lips, remarked Mrs. Millingham. Facts are too substantial and "stub-

born things'' to be either annihilated or altered by the bankrupt experiment of closing the eyes.— Did the act of directing the mind to the "temptation" and its thrice doleful results, give them realization, or even change in the least their character for the worse, it certainly would be highly expedient to exercise the mind otherwise. If the knowledge or the consideration of pleasant things alone were profitable, then, of course, things unpleasant should remain unthought of and unknown. But it is time we should proceed with what we, last evening, hardly commenced:—

Upon the serpent's telling Eve what fruit he had been eating, and how happily he had been affected by it, she appears to have somehow intimated that what *he* had been doing, *she* had not permission to do. I say such an intimation appears to have come from her—for whilst the first question which the serpent puts to her clearly implies a previous knowledge of the interdict, it would have been so inexpedient for him to have let her know or suspect that he was in prior possession of the fact, and so incompatible with the artifice and wary cunning discoverable in all the other parts of his proceedings in the affair, that we cannot suspect him to have been so much off his guard, or so little sagacious, as to have betrayed what apparently could not fail of exciting such

suspicion in her mind as to be fatal to the success of his malign scheme. The particle "Yea," which commences the first question of the insidious tempter, is generally used as an addition to something going before. "Yea, hath God said, ye shall not eat of every tree of the garden?"—What! is it credible, is it possible, that your Maker, a Being of such benignity, so good, so bountiful, so mindful of the happiness of his creatures, so mindful of your happiness as he has in other respects shown himself to be, should have laid so arbitrary and restrictive a command upon you?—that he should have grudged you the enjoyment of any part of the ample provision with which this paradise is stored? Did not that benign Being put you here for the very purpose of enjoying what this garden contains? Surely you must have somehow mistaken his meaning. The reply of the woman to this assault of the tempter was: "We have not an universal prohibition laid upon us, nor so restrictive an one indeed as to furnish any reasonable ground of complaint. We may eat of the fruit of the trees of the garden freely—of all except that onestanding there, and of which you tell me you have been eating. God has prohibited that, saying: Ye shall not eat of *it*, neither shall ye touch it, lest ye die." What, says the serpent—that tree there? Why, its fruit is

the choicest, most delicious, of any besides in the whole garden; would he grudge you that? Had he prohibited you the use of any, would it not have been some inferior kind? What! that sweetest, most luscious fruit of all this paradise, kept unused, or used only by the flying fowl or such creeping things as myself—you and your companion, so far superior, too, as to have been given dominion over all the other creatures, including the largest, handsomest, wisest—you two forbidden to taste it? and forbidden too upon pain of death? What, *die*, if you eat; if you just venture to taste that fruit? I have been eating it, filling myself with it—so delicious, luscious did I find it, that I could not stop whilst I could eat any more—*am I dead?* So far from it, did you ever see a serpent as active as myself? With that he ran some thirty perches and back again, and took a circuit three or four times around the tree, almost with the speed of lightning; and, besides, performed various feats of gyration and contortion wonderful both as to quickness and grace; and meanwhile with sunbeams thick upon his golden surface, causing him to glisten and shine almost as the sky's great luminary itself. Die if you eat? the serpent continued—instead of me dying by eating, what a transformation have I experienced! Why, I feel myself to be no longer the same creature that I

previously was. You hear me *talk*; could I do any thing at this, prior to my partaking of that sweet, precious fruit? And then, I find something to say now; in other words, I have a mind that has some strength and clearness in it—I have intelligence—I tell you, I have risen into a different sphere. Why, I used to know absolutely nothing concerning things that I now know and can reason about, as you cannot but see, so well! *You die if you eat?* Why, if it has wrought such a change, and of so auspicious a kind, too, on me, can you imagine that partaking of that fruit will effect no analogous, no happy intellectual change on you? As exalted as you now are, take my word for it, you will rise as much above what you are at present, as I am now above what I was before those branches fed me. Die if you eat? Why, God knows better. If he did say it, do you suppose he was really in earnest, or rather that he meant by the words what you have been imagining their import to be? Impossible! I have too favourable and exalted an opinion of that Being who made us both, and gave you such an elevation above me, to harbour so absurd an idea. What! could I believe the Lord God to be so ungenerous or unkind as not to wish you to rise above your present position? that he is so envious as to be unwilling that you should come even to the foot of

that majestic and towering eminence on the pinnacle of which he sits? Can he want to be ever at that awful height above you—to have the distance between yourself and him continue as great as it to-day is? Is it to be suspected that he is unwilling that you should make any approximation to the wisdom and happiness of himself? What! would that Great Being, through jealousy or envy, keep you down on that low platform which you are this hour occupying? Would he confine, imprison, enchain your spirit—prevent it from attaining the enlargement and elevation of which it is susceptible? I would be loath, very loath, to indulge such suspicions of him. It cannot be from clemency or pure kindness that he would prohibit an augmentation of knowledge in your case. If *ignorance be such a good*, and *knowledge such an evil*, as that would imply, is he then suffering under an infinite evil? for that he is infinite in knowledge is a truth indubitable. If to rise in knowledge or wisdom were a crime, a thing which might itself well be doubted, yet surely it would not, could not be accounted such a crime as that God could justly inflict on you such an evil as *death* for it. What! so great a punishment just for eating a little fruit! God is no such tyrant—cannot be so cruel or unjust. He knows that instead of experiencing such an evil, or any

evil at all, you shall be a great gainer by partaking of that fruit. Yes, believe me, fair, beautiful, lovely creature—no wonder Adam admires and loves you so—believe me, Eve, when I say it: “God well knows that in the day you and your husband eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

The first onset of the tempter, though pretty well sustained by the woman, yet was attended with such an effect as to encourage him to still farther efforts to draw her away from innocence; to allure and win her from God. Her inceptive error, indeed, consisted in holding any parley with a creature that would dare to throw out the insinuation embraced in his first interrogatory. The tempter's subsequent insinuations and arguments were of such a character, so artfully framed and skilfully arranged, as to lead her onward step by step, until, as he concluded, she was prepared to entertain thoughts and feelings hurrying her to the perpetration of the awful deed which arrayed Omnipotence in terrors, and caused the Deceiver exceedingly to exult as victor. She gazed at the fruit—its appearance was so changed as to be vastly attractive to her eye. Though she had formerly often passed by it without the faintest shadow of a desire for, she now very strongly coveted it; she fully believed, on the

word of the tempter—she had no other testimony for it—that it could not fail greatly to augment the wisdom or knowledge of the participant; she plucked, she ate, and felt immediately an irrepressible anxiety that her husband should taste of the pleasant fruit also.

Adam, absent until now, drawing near, learned at once what had occurred. Horror chilled his frame—a cold sweat gathered on his brow—his face pallid as in death—his lips quivering—his tongue motionless! O, my husband, cried Eve, dearer to me than my life! Be not alarmed; reprove not! Listen to my words. She commenced relating all that had been said to her by the serpent-tempter. In addition, said she, I saw with my own eyes that “the tree was good for food, that it was pleasant to the sight, and a tree to be desired to make one wise.” You have my reasons for what I have done. Eat of the fruit, likewise, my husband, and partake of the benefits which I am beginning to experience. Knowledge, wisdom, though I attain enough of it to make me as a god, will in my estimation be of little worth unless thou art my companion in it, as thou art in connubial bonds.—In her excited, and, I may add, still apparently unblighted state—no change flowing out of the commission of the doleful deed being so early visible upon her—her appearance,

voice, manner, in which were blended loveliness, sweetness, and tenderness inexpressible, were so fascinating; his affection for her ever up to the moment so warm, so strong, and having had yet no time for abatement; the eloquent and eminently moving persuasions of his wife; the repulsiveness and bitterness of the faintest idea of abandoning one whom he loved as himself, and in whose sweet companionship he had enjoyed such a measureless amount of bliss; his social nature revolting from the thought of becoming a solitary creature on the earth; the reasonings recited, and so captivately, by Eve, being so plausible; the arguments and assertions so adapted to kindle a rising ambition in his breast; the flattering prospect pictured before him of becoming what he was not and otherwise would not be, of rising to the rank in wisdom and knowledge even of a god—all these combinedly, or else a portion of them mingled with a feeling of despair, as giving up all for lost, so wrought upon Adam, that upon Eve's presentation of the fruit to him, and pressing it suddenly even to his lips, he as suddenly opened them, and received and ate what had been so emphatically and solemnly forbidden him by his Maker and sovereign Lord. The die is cast! Oh, what an infinitely evil and calamitous event!—Upon the consideration of the *consequences* of that

transaction, I must be excused this evening from entering—my feelings being in such a state as to urge the expediency of its postponement. Besides, there are some preliminary matters obviously claiming attention; some queries suggested by the narrative of the temptation, and woful defection, which should not be suffered by us to remain wholly unanswered.

The query naturally starting first before the mind, and which from its character obviously merits priority as to notice is, who, what was the *real agent* to whom the too successful temptation of our first mother was owing? To some, that part of the sacred history relating to the acts of the serpent appears so strange—the whole story about the “talking snake,” interpreted literally, so incredible—as to constrain them to reduce it to mere allegory or fable. But this mode of interpretation is quite objectionable, creating, in my view, greater difficulties than it removes. The conclusion appears to me not only reasonable but irresistible, that if *that item* is allegory, then all the narration with which it stands in connection must be understood allegorically. It cannot surely be plain matter of fact in one part and allegory in another. No writer of true history would ever think, I will not say of throwing into so intimate juxtaposition, but of actually

mixing two so different things. Manifestly, the whole is allegory, or else no portion of it is. Is then the whole history of the creation but an allegory or sort of sacred myth? Were Adam and Eve only allegorical personages?—paradise only an allegorical garden—its trees and fruits no more? How preposterous the idea! In the literal interpretation of the narrative then we may safely rest—the presence and agency of a true material serpent we need not hesitate confidently to assert.—But is it not strange, ma, interposed Laura, that the serpent talked?—The act was indeed pre-eminently wonderful and miraculous, without doubt, responded Mrs. M. The agent, however, that tempted Eve is not to be regarded simply as the material reptile serpent. So far from it, this latter was only an instrument of an agent that was not material; a deceitful, lying, malignant spirit from the nether world. This is so manifest from the whole character of the affair as related by the historian, that even if there were no direct proof to be found on record, the conviction would still exist in our mind. The serpent has not only the faculty of speech, for instance, but reasons upon matters relating to God and man; speaks of good and evil as if possessed of a thorough knowledge of the laws of nature and providence; argues against the divine prohibition;

steals upon the woman with the most alluring artifice, and finally persuades her to disobey the injunction. No mere animal, it is evident, could be capable of doing all that is in the history attributed to the tempter of our first mother. Yet Moses does not specifically mention anything besides. In the whole narrative of the transaction you hear only of the serpent.—I see it is as you say, said Juliet, looking over the account in the third chapter of Genesis. You alluded to *direct proof*, aunt;—will you be so good as to state it?—You must be satisfied with the presentation of a little, replied Mrs. M.; I have not time to produce it all. I mention, then, as one of the less obvious scriptural proofs, the *nature of the sentence* pronounced by the Lord upon the serpent. Gen. iii. 14. It is such an one as is plainly directed against an intelligent creature and free agent, who had been guilty of committing an enormous crime. It is absurd and unreasonable to suppose the supreme Being to address, in so solemn a manner, only a brute animal, incapable of moral guilt. In Rev. xii. 9, Satan is denominated the “old serpent,” and why? *Old*, because manifesting himself so early as in Eve’s time; and *serpent*, because then making use of the serpent as an instrument, and hiding himself in it, making it thus appear to the eye as if only the

material serpent said what is there related. In the second Epistle to the Corinthians, the writer, expressing his apprehension of some of the Christians of Corinth being seduced into error and sin, adverts to the temptation of Eve as a monitory example: "Lest Satan should get an advantage over us, for we are not ignorant of his devices. I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel; for even Satan himself is transformed into an angel of light." 2 Corinthians ii. 11; xi. 3, 13, 14. The language of Jesus is a very definite allusion to the guilty transaction of Eden: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer (literally man-murderer) from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." John viii. 44.

In Gen. iii. 1, the serpent is spoken of as subtle or crafty above every animal of the field. It is to be observed that this is not said of the order of serpents, as if it were a general property of them, but of that *particular serpent*. No wonder

that subtlety or craftiness is predicated of that serpent, with such an artful, crafty creature as the devil is, within it. I have represented the serpent that beguiled Eve as brilliant and beautiful. Many of that species were very brilliant. I think it not improbable that the "fiery" ones mentioned in Num. xxi. 6, and Deut. viii. 15, were thus denominated because of their resplendent colour. Both among the ancient Jews and early Christians there was a general belief prevalent that the serpent, before the fall, was not only innocuous, but in form and appearance among the most beautiful of creatures. It does not to me appear unlikely that, as a consequence of the curse pronounced upon it, it underwent more or less of a debasing and deteriorating change. The language in Gen. iii. 14 seems to import his being reduced, in the way of punishment, to a more abject condition than that in which he was created.

Let us turn our attention to another query: Is it not amazing that a creature like Eve, who had such an acquaintance with God, loved him so much, and was so happy in him, could ever apostatize? It is; but not so amazing as the fact that angels "kept not their first estate;" that a portion of that race fell—angels, a higher order of creatures; located in a more exalted, beautiful, and happy place; perfectly holy not only, but

exposed to the alluring and beguiling efforts and influences of no deceitful, insidious, and ensnaring tempter—at least not the leading ones of them—as the mother of our race was. She, moreover, was assaulted when alone, and so, bereft of the counsel and succour of her husband; by a creature that she had not the most distant idea of being anything more than simply a serpent; and so was the more easily made the dupe of the adversary's artifice. Although possessed, at the time, of quite an intellectual fund, yet as to knowledge derived from *experience* she had acquired but a small share. The circumstances in which, up to the season of the temptation, she had been placed, were not of a kind to train her to wariness; she had never before come in contact with an enemy, nor by personal observation formed an acquaintance with any of the diversified aspects of deceit and wily cunning. In her conversations and communings with angel visitants, she had probably been told that some of that higher order of creatures had become inimical to, and revolted from, God; and possibly had received intimations that, at some time, and after some manner, attempts might be made by these to seduce her and her husband from loyalty to the Infinite Sovereign;—but of an attack from any of them in such a disguised way, or by a resort to such deceit and false-

hood, she had not the most distant suspicion. She was, moreover, so constituted corporeally, as to need food for sustenance, and, at regular intervals, at least, to feel a craving appetite for it; and so constituted mentally, as to love knowledge and have a desire for its increase, and to an extent, likewise, to which we can discover no limits. And the tempter, to the utmost of his power and skill, plied both these parts of her constitution, as we have seen in tracing the character of the different steps of the temptation.

EVENING THIRTEENTH.

ANOTHER evening had but begun to light and hang out her lamps in the sky, when, through the urgency of the girls, Mrs. M. commenced :—

We closed our last night's exercise with considering and attempting to answer two queries in relation to the Temptation and Fall of our first mother. Let us notice briefly two more. One of these is, Why, in the full foresight of the disastrous issue, should God have permitted such an assault of the tempter on his innocent and happy daughter? why allow this fair creature to be deceived and overcome, when he could easily have prevented it?—It was the good pleasure of the Creator to constitute Eve a free moral agent; and consistency would require that the character of the Lord's subsequent dealings toward her should correspond with this fact. Virtue untried scarcely merits the name of virtue. Jehovah chose to put her on probation; to let her love and loyalty be tested. If, when tempted, she had been prevented from acting voluntarily—had

been by force hindered from yielding to the temptation—what virtue could there have been in not yielding? And were it the Lord who was the agent in such prevention, he, in that act, would have treated her as if she were not on probation. An involuntary or compulsory adherence to the precept relating to the tree of knowledge would have been no exhibition of love or proof of loyalty, and could not be rationally considered as entitled to reward. Had our first mother fallen because of a defect in original endowment ; had she failed to stand through a want of prime ability conferred, she could not have been justly held culpable for falling. She fell through no constitutional disability ; her defection occurred from no inevitable necessity. Though the Creator did not make her an immutable being, yet he did so munificently and plentifully endow her, that had she, when assaulted, made the draught that she might on her endowments, or exercised to the utmost the power of which she had been put in possession, she would have overcome every temptation ; the subtle adversary would have been foiled ; her integrity would have been retained in perfection ; her innocence continued unmarred ; her purity unsullied. As to the powers of Satan, they are far from unlimited. He can tempt, but he cannot force ; he can incite, but he cannot compel. It

was by the abuse of her free agency, then, that our first mother apostatized; and to find fault with God for* not interposing to prevent the catastrophe, is to cast blame on him for not doing violence to her moral nature, or for not throwing around her the chains of resistless force. God had indeed a foresight of the issue of Eve's probation; but he had also his most wise and benign intentions in reference to it: He meant to bring glory out of dishonour, good out of evil.

The other query to which I had allusion is this: Can it be reasonably imputed to our first mother as a great crime just to eat a little fruit?—The crime is not to be estimated or measured by the value of the fruit eaten, but by the character of the authority contemned, or the nature and weight of the obligation broken through. Eve's crime consisted in disobeying the mandate of her infinitely excellent and glorious Creator and King—in a renunciation of the Divine authority—rebellion against the government of the Sovereign Supreme;—and, in estimating the magnitude of the offence or turpitude of the sin, the circumstances under which the act was perpetrated are to be taken into the account. She was not ignorant of the source whence the interdict proceeded; was not wholly unacquainted with the boundless excellencies of God; of the relations she stood in to Him;

of her obligations to obey Him; nor of the consequences which would result from fidelity on the one hand, or rebellion on the other.* If the fruit forbidden was in itself of little value; and if, amidst the abundance with which the garden was stored, it was no way essential to her subsistence or her happiness, then, the inducements to disobedience being small, the criminality of an infraction of the prohibitory precept was thereby rendered proportionably the greater. Oh yes, my daughters, the offence of that first transgressor, Eve, had grievous aggravations. It was committed against light and love; it was the preference of an inconsiderable gratification to the favour and smiles of the supreme Lord of heaven and of earth; it implied a denial of the righteousness, wisdom, goodness, veracity, and power of the Deity; it was marked beyond reckoning with ingratitude; and it involved a contemptuous disregard of consequences, awfully impious as it referred to her immediate connection with the moral government of Jehovah, and cruelly selfish as it respected both her husband and her proximate and remote progeny.

Suffer me to ask a question, mother, said Mary:—Why should Satan be so anxious to effect the fall of Eve? Would success in such an enterprise have any tendency to improve *his* situation?—I

can discover no reason for imagining that it would, replied Mrs. M. On the contrary, the wretchedness of the adversary would ultimately be greatly enhanced thereby—for the Divine judge will reward evil angels, doubtless, as well as evil men, according to their works. It was not the first time that he had acted as a seducer. When, from being one of the most lofty angels in glory, he through pride or ambition became a rebel, he succeeded in seducing a considerable number of angelic spirits from their allegiance to their infinite King, who, upon his ejection from heaven, suffered expulsion along with him. Having somehow learned the creation of the human pair, their love and loyalty to God, and their happy condition, the feelings of his breast were such as to move him to the endeavour of effecting a change in their character and state. One of these feelings was *envy*. He was not a little provoked to see creatures that were naturally inferior to himself now occupying a position both as to the Divine regards and happiness, so much superior to his own; and the heirs prospectively of immortal felicity and glory. He likewise felt such a burning resentment and rankling enmity against God, as to cause him with intensest avidity to seize what he regarded an advantageous opportunity to disappoint him of his favourite design; to darken the

brilliancy and deface the beauty of the new creation; to ruffle anew the peace of his kingdom; and to frustrate purposes which he could not hesitate about believing lay very near his heart. He had become so malevolent a creature, that in destroying good and gratification wherever it was possible, and in promoting evil and wretchedness, he took a malignant pleasure. Oh what an amount of malice and cruelty must have had a place in that murderer's heart, which should lead him deliberately to plot, and submit to unspeakable toil and trouble to accomplish, the ruin of a race of intelligent and immortal beings. Such an enemy *we* have, my daughters—wily, cunning, deceitful, exceedingly active, full of malignity, and beyond expression anxious to allure us more and more into sin, and to hurry us toward interminable destruction. How vastly important to take heed to such an admonition as that given by the apostle Peter: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.”

The *consequences of Eve's transgression*:—I feel oppressed, beloved daughters, at the thought of entering upon the consideration of a subject so inexpressibly mournful. Whilst it might be accounted an inexcusable omission, should no notice be taken of this topic, yet if brevity be consulted

I do not fear that you will complain. The consequences of our first mother's violation of God's positive interdict are numerous almost beyond computation, and doleful and disastrous altogether beyond measurement. Forewarned by her Maker, briefly but comprehensively, she had been, that very dire effects would follow disobedience. Satan had indeed contradicted God, and she had chosen to give credence to the former rather than to the latter. She had occasion soon to know which told her the truth. The effects of Eve's first sin may be divided into the more immediate and personal, and the relative and more remote. We shall first take a glance at some of the former, and for the most part after the order in which they are brought to view in the sacred narrative.

Such a deterioration did Eve's moral nature suddenly undergo, that she was willing and anxious that her *husband* should become a participant in her crime and its results—in other words, that he should become a sinner and sufferer also. Immediately, and always, antecedent to her eating of the forbidden fruit, such was her love both to God and to Adam, that she would have shuddered at the faintest thought of the latter becoming either. But no sooner does she commit her first sin, than she becomes so wicked and cruel as to tempt her

husband to disobey God, and throw himself under the Almighty's malediction.

She is next exhibited to us as having an annoying discovery and painful sense of destitution. She had a perception of her nakedness, and felt deep mortification on account of it. Gen. iii. 7. The nudity spoken of by the historian may have reference both to the body and soul. While in a state of innocence, it is not improbable that the former of these was surrounded with a bright shining glory—similar to that in which angels anciently sometimes made their appearance; such lustre or glory as shone on the face of Moses upon his descent from the mount; as enveloped the burning bush when not consumed; as rested on the mercy seat between the cherubim in the tabernacle and temple; as surrounded the body of Jesus at his transfiguration; or as the saints shall be clad in at the resurrection. She found herself now stripped of this lustrous and heavenly apparel. This glory, which was an emblem of the state of the soul in innocence, had departed, and along with it that of which it was an emblem—the glory in which the soul had been previously apparelled. She plainly perceives and painfully feels the amazing contrast, both internally and externally, between the present and her former condition. The truth flashes upon her, that before

both God and man she stands without a covering; and her best essays to repair the deprivation, she keenly feels to afford a poor substitute truly for her previous attire.

Ere the day is fully closed on which she took and ate of the interdicted fruit, "the voice of the Lord God is heard walking in the garden." And does her heart, at the sound, leap for joy? Does she, with outstretched arms, run as formerly to embrace her God; and find it a heaven, as she once did, to hold converse with him? How opposite is her course. She flew as from an object hated, and as from an enemy. Through an alienation of the affections, and the terror inspired by conscious guilt, she hastens to some retired spot or dark recess of the garden, to escape the presence and elude the all-seeing eye of her Maker. A visit from her God, once welcomed with gratitude and rapture inexpressible, now fills her with pain and dismay. O Eve! what a transformation hast thou undergone! How different a creature from what thou wast when God made thee! The moral image of Jehovah; love supreme toward the character, rapt admiration of the excellences of the Deity—whither have these fled? Where that exceeding fondness, once manifested by our first mother, for communion with the Lord God?

The thicket to which she had so hastily resorted for concealment fails to yield her the secure and effectual hiding-place that she so earnestly desired. To the questions, where art thou? what is this that thou hast done? she was constrained to give some answer. Instead, however, of prostrating herself at the feet of Him whose authority she had so contemned, and will disregarded, and making an ingenuous confession of her guilt, she endeavours to free herself from blame by casting it upon the serpent. Her poor evasion, however, like her fig-leaf web, is too narrow to cover her sin, too unsubstantial or permeable to blunt or turn away the point of the sword of justice. Her Judge pronounced upon her a sentence, which whilst it embraces in it the implication that her life should not be immediately cut off—that she should live to be a mother of children, yet included in it the clear intimation that both the maternal and conjugal relation should not yield those sweet fruits which would have been yielded exclusively by them, had she continued obedient; that she should be visited with penal evil through them; that they should be the means to her of much humiliation, suffering and sorrow. Had Eve resisted the temptation instead of yielding to it, she would have been a mother, but without pain and anguish; and have

been a wife without any humiliating inferiority to her husband.

But, if this sentence, as expressive of the Divine displeasure, and of some portion of the trouble that should flow to her from it, caused her heart to writhe in agony severe, she did not listen to the sentence immediately afterward pronounced on him whom she by her influence had led into sin, with less torture. The words which introduced the sentence pronounced upon Adam were sharp piercing daggers to her spirit: "Because thou hast harkened to the voice of thy wife!" Ah, Eve could never banish those words from her memory! How oft, in subsequent years, when alone, did she repeat them to herself—not forgetting the words which followed! Whenever she beheld the sweat dripping from Adam's brow; or his muscles strained to tension extreme, in wearisome and painful exertion; or himself exposed to the chilling wintry blasts or inclement seasons; or cast her eye on the sterility and desolation amidst which he had to toil for a comparatively scanty subsistence for himself and rising family; or saw him, from time to time, stretched on the couch of sickness; or visited in almost any of its countless forms with pain or trouble, her recollection would bring up afresh the words, "Because thou hast harkened to the voice of thy wife!"

At the time too that our first mother heard the sentence pronounced upon her husband, she knew that so intimate was the relation subsisting between this man and herself, that she must necessarily drink in a measure of the same cup which should be dealt out to him; must unavoidably participate in his sorrows.

Before they left the garden, the tempter, Eve, received a glance occasionally from fallen Adam, of no uninterpretable import—a glance of rebuke or crimination—a glance which she understood as saying, O woman! I have been greatly disappointed and befooled! Thou hast proved to me no such blessing as I fondly thought thee, the day thou wast made and brought to me! Infinitely better without than with such a gift! Such a curse in disguise, would that God Almighty had been good enough to withhold! What! ally thyself with the serpent to ruin me! Become an accomplice with that liar and murderer!—Could our first mother's soul, my daughters, fail to be riven by such sharper than oral criminations?

As the Lord God did not plant and embellish paradise as a home for transgressors; as he did not mean to reward disobedience by its beauties and blessings; nor put the tree of life there to be partaken of by rebels who merited the opposite of that of which its fruit was a symbol—he would

not suffer our first parents to remain there. He ejected them from the garden of delights, and guarded the entrance against their return. The words, assigning one of the reasons for their expulsion, "Lest they put forth their hand and take of the tree of life and eat and live forever," seem to imply that they were beginning to entertain the idea, or form the purpose, of resorting to that fruit with the view of counteracting, and rendering null and void, the sentence which they had incurred. The Lord was determined that they should not thus make him a liar, nor prevent him from being just. If they would have life, after having become transgressors, they must obtain it after a manner in accordance with, not in defiance of, God's justice and truth.

What a transition, as in heart and character, so in the external condition of our primogenitors. The world into which they are cast they find very dissimilar from their previous garden home. Never so blooming or beautiful as paradise, it was nevertheless very attractive as well as fertile whilst the Creator's benediction was upon it. *Sinning* man must have a world accursed to live in, as a punishment in part for his sin. A withering, blighting influence had gone forth over the face of creation—everywhere were visible manifold evidences of it. Adam, with his wife, remembered

the words, "Cursed be the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth to thee ; and thou shalt eat of the herb of the field ; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." This language had in it no obscurity ; our first parents well understood its meaning, and were, in subsequent life, afforded as much proof as they could desire of the perfect truth, or in verification, of it all. They had witnessed the garden yielding its productions, whether of utility or ornament, without any painful taxing of their physical energies—yielding them spontaneously and in profusion. Not so did Adam and Eve find the earth on which for their sake the curse rested. So impaired had become its productiveness, that even the fruits essential to their subsistence must be, as it were, extorted from it with labour and toil, with sweat and weariness. Spontaneous productions they could indeed witness, but these are thorns and weeds, briars and thistles. From the hints already thrown out, you can see that, as a consequence of the apostasy, a constitution considerably variant from the preceding had been introduced ; laws pertaining to this world underwent a modification ; a state of things began which was in many respects new—a state suited to fallen beings, who were to live

under many manifestations of the Divine wrath against sin. Our first parents found the contrast so great that it is not to be wondered at that their feelings were deeply affected by it—that, as they left the garden only from compulsion and with heart-rending laments, so they often afterward threw themselves on the ground and wept tears of extremest bitterness at the thought of their once happy situation—whilst reflecting upon that beautiful and blissful Eden which their feet could traverse and their eyes survey no more. They indeed made efforts to be resigned to God's altered but righteous ordinances and dispensations—yet those efforts, though sometimes, were not always successful. They frequently detected their hearts doing what their lips dared not do—cursing the day that the serpent's tale was listened to, the prohibited fruit tasted. Sources of sorrow were indeed on that day opened, fountains of trouble dug, which Eve and her companion never saw closed—which even to this time have not been, and to the last day will not be, wholly dried up. Those fountains have sent and are still sending their dark and bitter waters over all the earth—the streams issuing thence how numerous, large, and full, every where—and who of the descendants of the first two sinners are not frequently, even every day or hour, upon their banks, and drinking from those

streams repeated and heavy draughts? How many times, ere her long life ended, was our first mother constrained to soliloquize, Who can count the number of the evils, or take a gauge of the woes and miseries, springing from my first sin? Are not those, even, which I have myself experienced, almost numberless and measureless? Never, in any human creature, in a single instance, did she witness a sight of wickedness or woe, without saying mentally, if not orally, Alas, that awful, pregnant fountain-head, my *first sin*!—That first sinner, poor Eve herself, passed through many very severe trials ere she passed away from the shores of time. Those she experienced in becoming a mother, though sore, were not her sorest—not equal to those she experienced in being one. Ere she had lived more than a seventh part of her days, she was compelled to look upon the lifeless and mangled body of her murdered Abel! and to behold in the person of her first-born son, the perpetrator of the deed!—a murderer! O horrid! a *fratricide*! Alas! cried she—Cain, O how guilty! yet I more! I did that deed before it was committed by my infatuated and cruel first-born!

Where, interrogated Clara, in the wide, withered world, did Eve and her husband settle themselves? and what became their occupation? The first of

your two questions, my daughter, replied Mrs. M., I have no such information as to enable me to answer definitely. The spot however which they were permitted to select was probably not one of the most ugly, insalubrious, or sterile on the earth. It is to be presumed that they chose some grotto or grove at first for their place of brief sojourn, until our first father should have time for constructing some sort of a habitation. Afterward, as opportunity, snatched from more severe and necessary employment, would allow, they would naturally seek to throw around it some adornment. But they had neither the time nor means to make of it a second paradise, nor a spot indeed bearing a distant resemblance to it.

“To till the ground,” we are told, was Adam’s occupation. Our first father, from a horticulturist, became a husbandman. Eve became his unreluctant auxiliary, doubtless, yet in a manner appropriate to her sex. Their protracted life was one of great hardships; they reared a numerous family; and they passed through many trying vicissitudes. They submitted to their fate, the stern necessity of gaining their bread by the sweat of their brow, and more uncomplainingly, with much better grace, than many of their sons and daughters do. To the curse of severe toil there is a strong repugnance in Adam’s indolence-loving progeny. Yet

to creatures fallen and depraved like ourselves, I consider that that curse, including the degree of sterility which makes severe toil necessary, may, in more respects than one, too, be overruled to be a blessing. The diminished fertility of the earth has the benign and merciful tendency of restraining the progress and amount of sin. That necessity of hard labour to obtain a sustenance, which is the lot of the far greater portion of our primogenitors' corrupt offspring, tends greatly, by separating men from each other, and by keeping down their spirits, as well as keeping them busy, to restrain them from those excesses of evil into which otherwise they might be seen running. Moreover, as says one, by "experiencing the toils and hardships of life, man becomes more resigned to quit this world when commanded away by death, and is stimulated to fix his hopes of happiness on another and better state of existence." Any who essay to escape the curse or annul the ordinance of God by idleness, will but fasten the curse more tightly, or make it press with greater heaviness upon them.

EVENING FOURTEENTH.

THE darkness at present settling upon the earth, said Mrs. M., is a faint emblem of that deeper gloom which settled on creation as an effect of the insurrection of our first parents against the supremacy of God. I spoke last night of some of the baleful effects flowing from Eve's first sin. I say *Eve's*, because *it* gave rise, as you have seen, even to *Adam's* first act of rebellion. Naught has yet been said definitely about that threatened death penalty, "In the day thou eatest thereof, thou shalt surely die." Compendiously stated it is—embraced in few words—yet how awful a denunciation, how comprehensive of evils both to the primogenitors of our race and to their descendants, as the lapse of time and subsequent disclosures have shown! How far our first mother and her husband were given to understand the import of the threatening, we know not. Whilst, issued as it was before the fall, they could have no knowledge of it from experience or observation, their great teacher, God, who had condescended to give them

so much instruction in regard to other matters, may have given them more in reference to this, than they could derive solely from the brief commination itself. As the sacred volume tells us that it does not tell all—affords only a hint concerning numerous things at other times said or done—so we may consider the words of this threatening as not comprehending the totality of what was said to them by the Lord, respecting the consequences of a contravention of the Divine will in regard to the forbidden fruit. Howsoever this might be, it must be confessed that neither they nor any of their posterity have been able to take the dimensions *in full* of what was denounced in those few words.

Death is threatened: What, in the Scriptures, is denoted by that term? It cannot be questioned that in almost innumerable instances in our Sacred Book, it is employed to signify the extinction of animal life, or the sundering of the tie uniting body and soul. You have seen that remarkable picture from the pencil of the immortal West, entitled *Death on the Pale Horse*. Did it not frighten you—make your heart beat more quickly and heavily—to see that horse in full flight, and countless arrows in every direction flying, shot by his fierce and busy rider? Alas, what myriads, what countless millions of human hearts have been pierced

by the darts of the great archer!—the death-agony was felt, the death-shriek uttered, and they passed away! The bodies of the first two sinners long since felt the death-chill; and their descendants, in how many generations, have fared no better—have experienced what it was to *die*! O Death! what a greedy, insatiate devourer thou art! The blood of the millions thou hast already drank, seems only to have quickened or increased thy thirst! Thou wilt drink greedily of the blood of millions innumerable more! Who armed that fell destroyer with his sharp, death-dealing missiles, and started him forth upon his prancing steed? Who bade him be so prodigal of his arrows; so indiscriminate and unsparing in his attacks; to move in every direction with such celerity; and to leave unvisited no spot on the wide earth? Eve, thou canst tell!—thou couldst tell ere thyself and thy tempted husband received the fatal shaft! Oft was thy heart wrung with anguish, oft did some grove or forest resound with the wailings which thy lips poured forth, because thou didst start the pale horse and his rider; or that the fierce steed and fell archer that thou startedst, thou couldst not stop!

There have been and are those, I know, who deny that our first mother had aught to do with originating the dominion and the doings of physi-

cal or natural death. Not only Pelagius and his followers, but some besides, in other respects doctrinally more sound, have held that physical dissolution, or the death of the body, is not to be regarded as any part of the penalty threatened against transgression—that it is a necessary effect resulting from the sort of constitution which the Creator primarily gave to man. In other words, according to them, man was mortal from the beginning—had, from the hands of the Great Former, a body destined to but a temporary existence—a material structure which, had sin never been born, would have been morbidly affected; have experienced decay; tumbled into ruins. The following is the language of a distinguished theological professor: “There is no where in Scripture any hint that the bodies either of animals or of *man*, in the state before the fall, were not subject to dissolution just as much as at present. Indeed the whole physical structure goes to indicate directly the contrary. The life of man and animals, as at present constituted, is a constant succession of decay and renovation; and so far as physiology can draw any conclusion, this has ever been the case.” There are some reasons, my daughters, particularly in reference to *man*, why I cannot adopt such an opinion as this. 1st. When God arraigned Adam before him and pronounced

his sentence, among the evils which it was declared he should experience as a consequence of his sin, was the death of which we have been speaking. 2d. In the 90th psalm, and indeed everywhere in the Scriptures, physical death is represented as the result of Divine displeasure, or as an infliction of punitive justice, except where grace interposes and extracts the sting. 3d. Under the administration of so infinitely kind, benignant a Being as the sacred writings represent God to be, it is unreasonable to think that such a measure of pain and misery as are every where the concomitants of physical death, would be suffered to exist or be felt, amongst his rational creatures, did not remunerative justice require the infliction of such suffering, or the vindication of the Divine purity demand the undergoing of such misery. The most rational as well as Scriptural views of the Divine righteousness and benignity lead to the conclusion that had man retained his pristine innocence and loyalty, his bodily constitution would have been exempted from morbid affection and painful dissolution—that, after faithfully sustaining his probation, he, had any physical change been deemed requisite, would have passed through it without any mortal throes, and have been raised to such an exalted state of existence as the Divine munificence might have been pleased to confer. If physical

suffering is wide-spread on the ball which we inhabit—if the “whole creation groaneth and travaileth in pain together until now,” we have Scriptural intimations, not equivocal or obscure, in regard to the cause. Neither sound philosophy nor true science, in any of its departments, contradicts the tenet, that moral evil has given rise to all natural. —Aunt, said Caroline, if a rupture of the tie uniting body and soul be any part of the penalty annexed to disobedience, how comes it to pass that *Christians* die? Would not divine love secure, divine grace save them from the infliction or endurance of *penal* evil?—In the case of those who have “turned to the stronghold,” replied Mrs. M., death is so modified as to be no longer a punishment—is, in their case, denominated a “sleep”—is “a gentle wafting to immortal life.” So far as physical suffering attends their departure, it assumes the aspect of a paternal disciplinary allotment, purifying, humbling, weaning in its tendencies; or is to be viewed as a benevolent and merciful dispensation, hastening the soul to its home, and making that home the sweeter. To the *saints*, it is in no instance a loss, but an unspeakable gain, to have the silver cord loosed, the golden bowl broken. Out at sea, the cable is cut that they may float into the haven. The prison is exchanged for the palace, the absence for the presence of the Lord.

But that awful menace, "Thou shalt die," includes more than the extinction of animal life, or the dissolution of the union between the soul and the body. It embraces likewise an extinction of spiritual vitality; a dissolution of the union subsisting between the soul and God. Such a state is in the Scriptures represented as one of *death*: "Let the dead bury their dead;—thou hast a name that thou livest, and art dead;—she who liveth in pleasure is dead while she liveth—dead in trespasses and sins." Such a death befell the first two transgressors. Being admitted, sin shed its baneful, blighting influence over the soul. Before such a noxious, deadly simoom, what principle of sanctity, or plant of righteousness, could live? Those moral excellencies of which, in his primeval state, man was the possessor, withered and passed away. Such was the constitution under which he was placed, and such the nature of things, that the moral traits of the divine image must either be preserved entire, or be totally lost. The principle of rebellion being admitted, the principle of obedience at once and forever fled; an undue love of earthly things being suffered to enter, the supreme and dominant love of God was extinguished; the fountain of life being forsaken, the living waters having been spurned, what but death to every principle of moral beauty and loveliness could fol-

low? Who, save the great Author and Giver of life spiritual, could sustain it? But man having separated himself from that source, and so basely treated as to offend and alienate the affections of the giver, what could ensue but spiritual desolation? Does a branch retain life after its severance from the tree? or a limb after its separation from the body? The natural faculties of the soul were not annihilated—they were retained—nevertheless, what a great and melancholy change came over them! Darkness succeeded to light; impotence to strength; deformity to beauty; enmity to love; defilement to purity; infelicity to joyfulness; degradation to glory. The history of our first parents immediately posterior to their breach of God's positive statute, we traced, you remember, last evening.—In that history do we not find a complete and striking verification of what has been now stated?

This death, as well as the preceding, was by the first two sinners entailed on all their progeny.—Fallen and corrupt Adam “begat a son *in his own likeness, after his image*, and called his name Seth.”—Nor was the fact, here affirmed, peculiar to that one son;—all his other children inherited the moral likeness of their degenerate father;—and what commenced with our first parents and their children, did not cease with them. Every child

that has been begotten or born since, had a corrupt parentage and inherited corruption. What one of old said of himself, could in truth be asserted by every creature having a human father and mother: "I was shapen in iniquity, and in sin did my mother conceive me." There is a law in the moral no less than in the natural world, whose regular operation and uniform results are so generally and so well understood as to lead to the saying: "Who can bring a clean thing out of an unclean?—Do men gather grapes of thorns, or figs of thistles?—A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit."

Our first mother did not pass on to the close of her earthly career without being afforded much ocular evidence of human degeneracy, depravity, and death. Her life reached very far on toward the period when by the sacred historian it is related of the race, "That the wickedness of man was great in the earth; that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Oft when witnessing exhibitions of human wickedness in some of its melancholy varieties and aspects,

would our first mother contrast the state of her posterity with what it would have been, had she continued obedient to her God, and thus sustained faithfully her probation. How frequently, after looking at the mad and heaven-daring career of some of the ungodly of her day, would she exclaim, Ah, me! I set them on that course! I put that evil heart within them! I opened the big, bad spring whence flows that dark flood! And then, O what pangs would she feel, and what streams of sorrow would course down her cheeks. Repeatedly, with emotions which almost choked her utterance, would she say to Adam, Alas, my husband! how canst thou bear to let thine eyes fall on such an object as myself? upon one so surpassingly guilty? upon such a fountain-head of all, all sin?

An eternal banishment from the Lord, a state of intense and endless suffering, constituted another part of the penalty with which our first mother and her companion were threatened, should they "turn recreant to God, ingrate and false." To signify what we have now specified, the term *death* is not unfrequently employed in the volume of Revealed Truth. When, in Rom. vi. 23, St. Paul says "the wages of sin is death," the apostle is to be understood as meaning a *death without end*, because, being set in opposition to, it must

be commensurate with, the *life* that is mentioned in the latter part of the same verse—and that is “*eternal life*.” When the blessed Son of the Highest says, “he that believeth in me shall never die,” and again, “this is the bread which cometh down from heaven, that a man may eat thereof and not die,” he obviously has reference not to temporal but to eternal death. In Rev. ii. 11, it is said, “he that overcometh shall not be hurt of the *second death*”—and in xxi. 8, of the same book, it is declared that “the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the *second death*.” The second death spoken of in these two verses, being that which succeeds the death of the body, indisputably has reference to the soul, and must be commensurate as to duration with the soul’s existence. Again: the death threatened in the law, and the life promised in the gospel are, unquestionably, contraries. If then the life promised in the latter be eternal, so must be the death threatened in the former. In the words, “lest they take of the tree of life, and eat, and *live forever*,” there is an obvious implication both that that tree was the symbol and seal of immortal life, and that of it our primogenitors would

have been allowed to eat—in other words, that immortal life would have been theirs—had they not broken God's commandment. The opposite, therefore, of life immortal, which is death everlasting, would be their portion, should they by eating of the other tree prove disobedient. Such death, then, must have been included in the threatening. Again: If *spiritual* death was part of the threatened penalty, eternal death would, as a necessary consequence, follow; since a human soul in such state could find naught congenial to its taste, naught that could yield it a particle of happiness, even in heaven, were it admitted there. Indeed, heaven would be to it a hell. With such principles exclusively within it as belong to or accompany spiritual death, a soul immortal could, in no part of God's universe, be otherwise than in a condition of extreme wretchedness, of dying agonies, so long as that soul's existence should continue. I will mention barely one proof more: According to the testimony of the true and faithful witness, a portion, I know not how many, of the posterity of our fallen primogenitors, "shall go away into unending punishment." Why? Because of sin. Evidently it was with such punishment then that sin was originally threatened.

There are those who think it excessively un-

reasonable that so small a matter as sin, and particularly as one sin, and that consisting barely in a failure to abstain from a little prohibited fruit, should be visited with so tremendous an infliction as eternal death. They are shocked at the idea. They will not believe the great and good Sovereign of the skies to be such a severe and inexpressibly cruel tyrant. To this I would merely say in reply—that the omniscient God must be a much better judge of what sin deserves than very weak, ignorant, and short sighted man can be. I cannot fear that our God will fall into any mistake in regard to sin's demerit, or inflict upon those who commit it more than is due on its account. But as he, in a passage already referred to (Rom. vi. 23), as well as elsewhere, has told us that the recompense which it merits is death eternal, I will not dare to call or think it so small an evil as to be deserving of only some slight, temporary punishment. What! sin a small, inconsiderable evil? Can we peruse any chapter of the Book of books, and receive as truth its teachings, and think so? Can we look at the character, laws, or government of God, to each and all of which sin is so hostile, against which it takes the attitude of so stout and daring opposition, and think so? Can we behold what sin has done in disturbing the harmony of, in introducing disorder

and discord into the universe, and think so? Can we look out upon a world which bears so many and strong marks of the divine malediction; appears so deformed and blasted; presents such numerous and affecting forms of wretchedness—seems one vast graveyard, aceldama, and type of hell—a world too on which has been planted a cross upon which God hung and died, and yet think so? Those who love and wish to continue in the practice of sin, are not impartial judges in regard to its true character and deservings. I will go to an impartial as well as intelligent Judge, to learn both what it is and what it merits. Instructed by a Teacher who cannot err, I wonder not that it should be visited with such a punishment even as eternal death.

This death does not consist in annihilation. It is frequently called a destruction—is spoken of as a perishing. It is indeed a destruction—a destruction of happiness, but not of the existence of those who, but for sin, would have everlastingly enjoyed it. It is a perishing or extinguishment, but of hope and peace; not of the fires which Divine wrath has kindled. The *torment* of the wicked is in Scripture described as ever-during. But so it would not be, were the wicked driven into absolute non-existence.

Oh, what a death! exclaimed Mary; could

mother Eve have comprehended the penalty and yet dare to eat?—The magnitude of neither the offence nor the penalty, replied Mrs. M., did she or could she fully comprehend—since it belongs not to a finite mind to take the gauge of what is infinite. That the *fact* however was by Eve understood, that an infraction of the positive precept would be followed with lasting mischief; with an utter forfeiture of the Divine regards; with consequent final dereliction on the part of the Deity; and exposure moreover to the perpetual direct manifestations of infinite wrath—how, if we but examine the character of the threatening, can we doubt? Even if, concerning the consequences of disobedience, nothing more was said to her than what is embraced in the few denunciatory words recorded, could she in them discover the least ground for hope that the evil or mischief, occurring from a violation of the interdict, would ever terminate? Would not the inference be unavoidable that as long as God and her soul should exist, she should be a sufferer?

Had the woman alone sinned, the consequences of transgression would have remained with herself. Adam becoming a sinner likewise, their posterity would be involved in the consequences. Our first parents were not left in the dark in regard to the position they occupied. They were

made acquainted with the fact that the effects of their fidelity on the one hand, or disloyalty on the other, would not terminate on themselves—would be entailed on those who should descend from them.—*Made acquainted with that fact?* How do you know this, ma? inquired Laura.—If from no other source could I learn the fact, answered Mrs. M., I would be compelled to infer it from the utter improbability and unreasonableness of their being left by the Lord without so weighty a motive to abstinence from the fruit forbidden—so momentous an inducement to maintain their allegiance to the supreme Sovereign. As for ourselves, we have abundant means for learning the truth of the entail referred to—as from other sources, such as experience, observation, and history—so, directly from the word of inspiration itself. Instance the following: “In Adam all die—By one man’s offence judgment came upon all men to condemnation—Through the offence of one, many be dead—By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned—By one man’s disobedience many were made sinners—By one man’s offence death reigned by one.”

You cannot have failed to witness a proneness in certain quarters, either to speak harshly of the

doctrine, or complain bitterly of the arrangement, that the posterity of the first two sinners should in any manner or degree be involved in the mournful consequences of their sin. The doctrine being so clearly revealed, and the fact so standing out everywhere as in bold relief, what remains, if Scripture testimony be not in unbelief repudiated, but to complain of the arrangement, and murmur against the author? It should not, however, be overlooked or forgotten, that it is because of the *melancholy issue* of our first parents' trial, that complaints are heard. Had they sustained faithfully their probation, and their posterity reaped, as they without a peradventure would have done, the abiding blissful consequences of their fidelity, there would then from no quarter have been heard the least whisper of complaint because of a constituted connection between our primogenitors and their offspring—such a connection as that the consequences of their conduct would not be confined to themselves. This consideration, together with the revealed fact of another Divine arrangement most gracious in its character, should surely have the effect of silencing, everywhere, all murmur.

Our first mother, then, ate of the interdicted fruit, and persuaded her husband to eat also, notwithstanding she was aware that more than her-

self and pliant Adam would be immense sufferers, should there, toward their Lord, be, on the part of the two probationers, a breach of fealty. O, Eve! that “everlasting fire prepared for the devil and his angels” why couldst thou not allow exclusively to encircle and torment *angelic* apostates? Why from the lofty eminence on which thy Creator placed thee, must thou rashly hurry such numbers of rational and immortal creatures, thy own progeny, too, down the declivity toward the fiery gulf? Why in such awful haste to urge them to the margin of the burning lake, and force them into the fierce and quenchless flames?—I perceive that the language I have now used is too strong. Let not the wicked attempt to exonerate themselves from blame, and attach it to our first mother, if they persist in their several courses of iniquity, and finally lie down in sorrow. The doers of evil, acting voluntarily, are the real authors of what appear to be their own sins, and so are emphatically their own destroyers. What we meant, in the language we a moment since used, is, that Eve, by doing what God forbade, and inducing her husband to do likewise, caused the curse of the Almighty to fall on her descendants; was the prime means of starting them down the fatal declivity; of bringing them within the suction of the deadly cataract, the devouring whirl-

pool. Just at the time our first mother took and ate the fatal fruit, I know, she did not believe herself to be acting so cruelly toward her posterity; nor indeed doing any serious injury even to herself. How often, after meditating on the undying death, and witnessing the "stout hearted and far from righteousness" posting toward the dread sepulchre of souls, would she bewail her infatuation and madness and awful sin, in believing the lying adversary rather than the God of truth. Satan, my beloved pupils, has since undergone no change for the better; he is the same liar and deceiver still. He is assiduously employed in preaching to her posterity that doctrine which he preached so successfully to mother Eve in the garden, "Ye shall not surely die;" and there are those in considerable numbers with whom he as a preacher is quite popular. Both his doctrine and his manner of presenting it they are vastly pleased with. He tells them, among other things, there is no hell and no devil—that these are only bugbears, or the figments of interested and designing priestcraft, to frighten or impose upon weak women and children: that no sensible people believe in them—and he finds numerous weak and silly *men* as well as women who are willing to be duped and befooled by him.

Clara, for how many acts of disobedience were

our first parents threatened with such a three-fold death?—From a remark you made a few moments ago, ma, replied Clara, I infer that it must have been for merely one act.—Whatsoever my remark was, my daughter, the sentiment is correct. For a single violation of the Divine injunction in regard to the tree of knowledge, death temporal, spiritual, and eternal, was denounced by the unerring and infinitely righteous God. There is no peculiarity in this. Everywhere will you find the comminations of God's law directed against individual acts of transgression. The first transgression is threatened with punishment, and likewise every succeeding one. "Cursed is every one that continueth not *in all things* written in the book of the law to do them." Should a human being do all things required except one, in all instances save one, he for that one omission is cursed. "The soul that sinneth shall die"—that sinneth at all, that sinneth once—not merely, that perseveres in a long course of iniquity, or piles sin mountain high. Human laws are formed after the same manner. It is not solely for a repetition of infractions, that laws against burglary, or theft, or murder, for example, threaten punishment. To legal prohibitions and requirements there is annexed a penalty for *every* transgression.

In the case of the sinner, then, how perfectly

futile the attempt, and false the hope, of obtaining justification by works of law; or escaping punishment on the ground of merit or justice. Yet among those who have transgressed, not merely in one or a few, but innumerable instances, God's law, how common are such nugatory expectations and abortive efforts.

My daughters, would there have been issued by the Lord against a solitary offence such a tremendous denunciation as we have been considering, think you, if a full execution of it would be *unjust*? Alas, of how many infractions of God's holy and good laws have *we* severally been guilty? Does it fall within the range of arithmetic's capabilities to compute our violations of the positive and negative precepts of the Supreme Lawgiver? If inexorable and infinite justice, then, mete out to us a reward proportionate to our deservings, what, O my dear ones, must be our doom!

EVENING FIFTEENTH.

THE sad and gloomy themes which had engaged their contemplation for the last few evenings had made so heavy a draught on the feelings of Mrs. Millingham's youthful listeners, that the prospect of a change to some topic adapted to excite contrary emotions caused them to feel gladness when they saw the purple pomp of another sunset passing into night's studded glory.

In the interval between the fall and the arraignment of our first parents, said Mrs. M., a scene so strange that angels gazed at it in astonishment, transpired in heaven. Naught similar to it had they witnessed after a portion of their own high race had raised the standard of revolt against God's sovereignty. They had seen those rebels at once driven by the thunderbolts of omnipotent vengeance from their primitive habitation into everlasting fire. The scene which now created amazement in their minds was the following: The Second Person of the adorable Godhead, Jehovah's coequal and eternal Son, stepping from

his exalted and blazing throne, and presenting himself in a supplicatory posture before the Infinite Father, became an Intercessor in behalf of the two culprits that had sinned in the garden—earnestly entreated that the full measure of what was due from the hands of retributive justice should not be instantly awarded them. Before thine eyes, said he, O Father, are all things. Known unto thee are the engagements into which I have entered; and thou canst not suspect that I will not fulfil them. Thou beholdest, as if it had already occurred, my divinity united to lowly humanity; wearing the nature sustained by those who have transgressed thy precept. Thou seest that virgin in throes, that babe, that manger; thou witnessest that course of undeviating rectitude; that life of deep humiliation and suffering; that garden of writhing and bloody agony; that cross with its suspended and expiring victim. Thou markest the costly sacrifice on the altar; the vicarious and expiatory oblation presented; the vast stipulated ransom-price paid by thine own Son. Let not the rebels in that paradise immediately sink into the vengeance of eternal fire. Grant me permission to descend and deal with them. I will execute the trust after such a manner that the glory of thine infinite attributes shall be eventually displayed; that thy perfec-

tions shall, before the eyes of an intelligent universe, shine forth more illustriously, and thine own great name be more honoured, than would they, had no spirit of disloyalty manifested itself within Eden's precincts. Thy manifold wisdom shall be made to attract the admiration of principalities and powers in heavenly places; thy holiness shall blaze in more awful effulgence; and even thy justice shall appear in far brighter lustre than it would by an immediate execution of thy threatening in utmost extent upon the two sinners.

Thus early, my daughters, did Jehovah the Second Person begin to officiate as Mediator between God and man. His interposition at that period was not in vain; his priestly intercession was listened to, his prayer granted. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." It was this mediating Jehovah whose voice was heard by our guilty first parents in paradise, accosting them in the language, "Where art thou?"

During that interval in which what we have mentioned was occurring in the world celestial, very different was the character of what was transpiring in the garden. To both Eve and her enticed husband, it was a period of awful appre-

hension. What else had they reason to expect, particularly after their eyes were opened to a perception of their guilt, than a complete and instantaneous execution of the sentence denounced? Hope from God they had none. When the voice of the Lord, therefore, was heard, Oh, what dismay agitated them! Flight and concealment they felt, if any, to be their only resource; yet how superlatively blind they must have become, could they indulge the faintest expectation of escape from that source! They hardly could. Guilt and terror drove them to what they did. They were in a state of extremest desperation.

As it was not the will of the Father, so neither was it of the Son, that there should be no manifestation made of God's holiness and justice on this theatre of rebellion. Had sinning man entirely escaped all evil effects of transgression, how would it to the human kind appear that the Supreme Being was either holy or just? that sin was a hateful, execrable thing in his sight; or that it merited penal visitation? The Intercessor did not, therefore, ask that no evil consequences should visit the offenders; that there should in no degree be an execution of the menaced curse. Ere the Second Person came down and accosted and arraigned them, the curse had so scathed and blasted their spirits, that there was no trace of

God's moral image remaining; no holiness was to be discovered in any chamber of their soul; spiritual life was extinct; and in that extinction what but a death eternal had begun? Nor had their bodies even been altogether exempted from the visits of remunerative justice. So far from it, these, ere the transgressors heard the Lord's accosting voice, had become mortal; their physical constitution had undergone a radical deterioration; the seeds were thickly sown in it which would ripen into death.

But it was the desire of the Son that there should not be such a manifestation made of the purity and justice of the Deity, as to leave no room for the display of other features of the divine character. He would have it known that that phase of the divine benevolence called *mercy* belonged unto God; such strong and ardent love, such deep and tender compassion, as could not rest short of the rescue of the guilty; the restoration to the divine image and favour of the depraved and wretched; the salvation everlasting of the lost;—so far, I mean, as these could be accomplished without an impingement on the holiness, righteousness, and truth of God.

As respects our sinning primogenitors, the clement Mediator solicited the divine forbearance to be so exercised, as that their body should not ex-

perience an instantaneous dissolution, nor their soul be at once hurled on the foaming surges of unallayable fury; solicited indeed that they might be thrown under such a gracious constitution, such a merciful economy, as that repentance towards God and faith in the pitying and atoning Mediator should be instrumental in bringing to them pardon, purity, and peace; in securing to them deliverance from wrath, the restoration of righteousness and holiness to the soul, and endless glorification.

At the time that our first mother and her consort were summoned to appear before the Lord, they knew naught about the divine disposition or intent in regard to them, different from what was to be gathered from the awful threatening. They therefore, at first, felt as though they were beginning their descent into the yawning and fathomless gulf. But before themselves are sentenced, whilst the Lord is pronouncing sentence upon the serpent by whom Eve had been seduced, their ear catches some strange and unexpected words. The words to which I allude are; "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." At once some light flashes upon their darkness—some hope breaks in upon their despair. Though it was but a feebly

glimmering star in their firmament from which the light gleamed, yet, in the absence of all other luminaries, the few rays emitted from it may have had more effect upon their vision, may have enabled Eve and her husband to descry more, than those who dwell amidst noonday radiance might be apt to imagine. Upon the minds of the two transgressors the language just cited, at the time it was uttered, made a deep impression; was so indelibly engraved on their hearts and memories as never afterward to be effaced. It was much pondered by them—was much the theme of meditation during all their subsequent life; and the comprehensive significancy of that prime Gospel announcement more and more opened to them, the amazing and blessed import of that first Messianic prediction broke progressively, increasingly, upon their spirit, all the time that their sun was travelling from the east towards its setting. No day, probably, of all their life, did they fail to recite to themselves severally, or to one another, that good news to man, but bad news to the devil, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” It is presumable that they interchanged thoughts and inquiries, not unfrequently, in regard to the interpretation or true and full sense of one and an-

other part of it; and often likewise petitioned the great Prophet by whom they were first uttered in their hearing, to illuminate their understandings, and unfold to them more and more of the vast and momentous meaning of the words. Instantly would they catch *this* idea from that archaic prophecy and promise, that neither of the two sinners would be immediately cut off, or hurried, driven instantaneously, to entire and interminable destruction. The intimation, though indirect, was too plain, the implication too palpable, for them to fail to infer this. The woman was to live to have a "seed;" a progeny more or less numerous was to descend from her. The impression, thus produced, would be strengthened and confirmed by intimations contained in the sentence pronounced afterward upon first the woman, and then upon the man: "In sorrow shalt thou bring forth children"—"In the sweat of thy face shalt thou eat bread."—These declarations implied too clearly to leave a lingering doubt upon their minds, that there was to be a prolongation of life with them both. Apprehensions of immediate destruction, awfully horrific and torturing before, were dissipated; a glimpse of the divine patience and mercy was by their mental eye caught; and, Oh, what indescribable relief to their hearts was afforded!

From the cited language of the Deliverer to the Destroyer, another inference would immediately succeed the forementioned—an inference as inspiriting to our fallen primogenitors as it would be dispiriting to the recently triumphing and hitherto exulting Tempter: that the victory of the latter over the human kind was not complete and final. Until now, Satan had not the faintest idea that there would ever be any reparation of the mischief he had perpetrated—any ruin of the ruin he had introduced. Having effected the apostasy of the newly created race, he verily thought that the design of God in their creation had been fully frustrated; that the new race from henceforth was his, not God's. When he and his co-apostates revolted from the Infinite King, they were finally rejected—a doom irreversible overtook them. No hope of a restoration to their pristine condition, no expectation of witnessing a single smile on the countenance of the Deity for evermore, did any of those angel-sinners entertain. The destiny of *human* apostates Satan would naturally infer to be equally irreversible. How great then would be his disappointment, as well as awful his consternation, when from the lips of Infinite Truth he heard the announcement, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou

shalt bruise his heel." Look at the arch-Fiend—how chagrined and confounded! Though the light which flashed upon him this moment was not that of the risen sun, yet his eyes were not so poor that he could not see by it that he had committed quite a mistake when he took that trip from the pit to paradise. He was exceedingly surprised as well as distressed to hear that his *head* was to fare so poorly; that that chief, vital, percipient, plotting part of him, that part on which he had placed all his dependence, where all his power lay, should be trodden on, bruised, crushed!—and by whom? Alas, how vexatious and mortifying!—by the offspring of a creature inferior to himself not only; but by some one of the progeny of the woman whom he had ensnared and overcome! by one or other of the race whom he had supposed he had wholly and for ever ruined! To our guilty first parents the declaration probably caused scarcely less surprise and disappointment than it did to the lying and murderous Tempter; but a surprise and disappointment followed by very different emotions. Their hearts leaped as out of the despair and agonies of the second death. What! the Victor to be vanquished—the woman's Conqueror to be conquered by a descendant of the woman? Strange, unanticipated, almost incredible annunciation!—yet they must believe in the truth of it since it

came to their ears directly from the lips of a present Deity.

I perceive, aunt, said Caroline, that you do not understand the phrase, "her seed," in the first promise, to denote the collective posterity of our first mother.—Although there are those who do, replied Mrs. M., I do not. That *all* of Eve's posterity are not meant by it is evident from the fact that the "serpent's seed," spoken of in the same verse, embraces a portion of Eve's descendants—that portion who continue to adhere to his standard; feel a like antipathy and take part with the Old Serpent against God, his glory, will, cause. These are denominated *serpents, generation of vipers, children of their father the devil*. By "her seed" I understand, first and chiefly, *the Lord Jesus Christ*, by way of eminence *the seed* of the woman, being incomparably the most illustrious of Eve's descendants; and in a secondary sense, all who are "in Christ"—all the truly pious. The Messiah is emphatically *the seed of the woman*, being "made of a woman," being *the son of a Virgin*. The "heel," the lowest part, the human nature of our Great Friend and Benefactor, God incarnate, should indeed in the contest not remain unhurt; it should be wounded; but O! how marvellous! whilst receiving that wound, or in virtue of it, a deep and irrecoverable wound is in-

flicted on the “head” of the Great Enemy. Little had the Prince of Darkness thought that in entering the garden to win subjects to his kingdom, he was inviting into the field a Prince and Conqueror who should trample him and his kingdom in the dust. Little had he imagined that in endeavouring to defeat the Creator’s purpose, and do him dishonour, he should be instrumental, in that very endeavour, in accomplishing God’s purpose, and bringing him a great and incalculable revenue of glory.

When our first mother yielded to temptation, she united with Satan in rebellion against the Lord, and in the entertainment of hostility to him. In the eye of the Tempter, this union was begun only to be strengthened and perpetuated. But he was compelled to hear now what could not fail to shake his faith in regard to the perpetuity of this union. He heard the prophetic declaration—though addressed to him, Eve and her husband heard it also—“*I will put enmity between thee and the woman, and between thy seed and her seed.*” It is an effect of God’s gracious agency that is here brought to view. The Lord declares that he will not suffer Eve and all her posterity to remain in league with the adversary against God and the cause of truth and righteousness. It is here foretold that the Prince of Grace will effect such a change in the hearts of

a greater or less number of Eve's descendants, that they shall become very inimical to the Prince of Darkness and his cause; that they shall desert his ranks, and wage war against him and his kingdom—the consequence of which will be, that Satan and his adherents will feel very hostile to and carry on a warfare against them. That in the ages which are past, there has been a fulfilment of this prediction in relation to myriads of our first mother's progeny, we are enough acquainted with history to know; and that the ages to come will witness a fulfilment of it with respect to countless numbers more of her offspring, we, with all the evidence which, in addition to this, other portions of Scripture prophecy afford us, cannot doubt. But whether Eve herself ever deserted the god of this world, and returned to the ever-living and ever-blessed God who made her, has been, in the minds of many, a matter of uncertainty. I cannot but feel amazed at this, seeing there is thrown before us such a declaration as the following: "*I will put enmity between thee (Satan) and the woman.*" Considering the source whence this assertion came, and what appears to me the obvious import of it, how can I doubt that the Lord graciously effected a radical and thorough revolution in her feelings; that he "put" within her, and probably very soon, great "enmity" to the Prince

of Darkness, his kingdom and his cause—such enmity as has in coexistence with it a strong, supreme love to God? That by the “woman,” both in this verse and throughout the chapter, is meant Eve personally, I regard as indisputable. The prophecy and promise as a whole was of such a nature; gave such intimations in regard to the introduction of a remedial system, of the substitution for the legal of a gracious economy—its several parts had so much of glad tidings in them; afforded such hints of mercy; were so adapted to inspire hope, as would naturally tend to stimulate both our first parents to seek, with intense avidity, for forgiveness and salvation.

There were likewise, my daughters, various circumstances calculated to incite them to a resort to appropriate and divinely indicated means for a restoration to the affectionate regards of their ill-treated Maker, and the attainment of saving mercy. Among the impenitent the sentiment is not uncommon, that at least during their sublunary existence they would be losers instead of gainers by becoming pious; by turning with all the heart unto God. Eve and her consort could indulge no such absurd idea. They had known what it was, ere the forbidden fruit was eaten, to enjoy the favour and smiles of the Deity, and the happiness ineffable flowing from that source.

They were not ignorant of the contrast between the fruits of holiness and those of sin, for they had tasted of the sweets of the former, as they had of the bitterness of the latter, and consequently well knew which were entitled to the preference. From standing on a mount whose summit almost penetrated the heaven of heavens, so to speak, they had sunk into the mire of a low and dismal vale; and had been bending over a pit from which unending groans of deep distress, the groans of "spirits accursed," issued; and not to have a desire intense to regain their former position, or something equivalent to it, would be surprising truly. The thought, too, of the dark and terrible flood of sin and suffering which their transgression would cause to reach the yet unborn millions of their descendants, would naturally cause exceeding bitterness of spirit; and, over the offence followed by such most melancholy and awful results, make them mourn most deeply. Of sin's exceeding *sinfulness* they would have a more thorough acquaintance in consequence of having once, as by the light of unclouded day, had a vision of God's excellencies; and of its extreme *unloveliness*, from having once known what it was to sustain another character than that of sinners. Eve and her partner, moreover, could harbour no unbelief concerning the truthfulness of that ar-

chaic prophecy and promise, through uncertainty as to the source whence it proceeded. If they could believe God, they must believe it, for it came to them, as they knew, directly from God's mouth: Many of their sinful progeny, whilst they would not dare to call in question Jehovah's veracity, yet can, and more or less do, indulge unbelief in regard to religious truth, when, instead of its coming to their ear immediately from the lips of the Deity, it reaches them mediately from the lips or the pen of man.

Soon after the utterance, in the hearing of our first parents, of that significant and hope-inspiring prediction upon which I have slightly commented, we find the Lord, in his clemency, resorting to an additional mode of conveying to their minds instruction respecting his gracious intentions toward the apostates of earth, and the channel through which mercy and life might visit them.—I allude to the *institution of animal sacrifices*—an institution designed to teach the offerer that if remission of sin comes to those deserving death, it comes through *bloodshedding*, and *the sufferings of the innocent in the room of the guilty*. As death was denounced and was due, the transgressor cannot, compatibly with truth and justice, escape it, except on the ground of substitution—by the death of another in the room of his.—

Hence the institution to which we have alluded. Not that the blood of bulls and goats, not that the sacrificial death of animals, could take away sin; but it symbolized the blood, typified the death, that could—even the blood, the death of the Promised Seed. That the institution of animal sacrifices was from *Divine appointment*, and so early too as I have intimated, is taught us, not indeed in the most direct manner, but, as many other sacred truths are taught us—by *implication*. “Righteous Abel,” the second son of our first mother, while yet a youth, we find offering an animal sacrifice; and two things are affirmed in regard to it: That it was offered “in faith,” and that it was “accepted by the Lord.” Now it is not to be believed that that act of Abel would have been *acceptable*, had it been one of mere “will-worship;” nor could the oblation have been presented “*in faith*,” had there been no antecedent intimation of the Divine will in regard to the presentation of such offerings; and, I may add, no prior instruction imparted by the Lord concerning their typical import.

That the origin of the sacrificial rite is to be traced to a still earlier period than this recorded act of Abel, is manifest from the character of the narrative of this transaction—the whole turn of phrase marking a previous and familiar observ-

ance. As, just after the record of the first promise, mention is made of Adam and Eve being clothed by the Lord with "coats of skins" (Gen. iii. 21), and as the animals whose skins these were had not been slain for food, no grant of animal food being made to mankind until posterior to the deluge (Gen. i. 29 and ix. 3), the probability is, that they were the skins of animals which had been slain and offered in sacrifice. If so, then thus early did our primogenitors, *by symbol* as well as orally, through the *eye* as well as ear, receive instruction of such a nature as to encourage them to hope and to look for forgiveness and acceptance from their offended Lord—as to stimulate them to seek, under the fond anticipation of finding, remission for their sin, and a covering for their naked soul. And if our first father and mother offered such sacrifices, we may infer that when they did so, it was done in obedience to a Divine injunction, and in penitence and faith; that they made confession of their sin over the bleeding and smoking victim; acknowledged themselves deserving of the death symbolically set forth; had some glimpse, through the type, of that Sacrifice one day to be offered on behalf of the guilty; and presented earnest supplications meanwhile unto him who is able to hear and to save: In other words, that they engaged in outward acts of religious wor-

ship and service, and had, internally, those principles and exercises belonging to true piety. It would have been to you an interesting sight, my daughters, to have beheld our first mother, every time that Adam slew a victim—to have witnessed with what intentness she gazed at the blood as it streamed from the death-wound, and watched the animal's expiring struggles;—and, all the time that the smoke of the sacrifice was ascending, to have observed her eyes following it, her bosom meanwhile heaving and lips moving, as it rolled toward heaven. You would doubtless have concluded that her soul had become the seat of heaven-born principles—that her mind and heart were exercised after such a manner as to be evincive of the existence within them of pious thought and feeling.

At the time that Eve gave birth to her first son, Cain—an event, by the way, which occurred so early in life probably as when she was a year or two old—on that occasion did she give evidence, clear and strong, of piety. The language that the sacred writer reports her to have then uttered proves, among other things, that she reposed belief in the great Messianic prophecy of which we have spoken, and placed her hope and reliance in the promised seed. Whether we understand her as saying: “I have obtained a man, the Lord,” i. e. the promised Lord or Seed who was to tri-

umph over the serpent—as some translate the original; or, as our translation has it, “I have gotten a man from the Lord,” i. e. as a proof and pledge of the appearance in due time of the predicted Deliverer—we cannot but be convinced that Eve’s heart, at that period, was in possession of such principles as belong only to the “new creature”—those fruits of the spirit, faith, hope, love, joy, and gratitude.

One hundred and twenty-eight or nine years subsequent to Cain’s birth, Eve bore a son whom she named Seth: “For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.” The conclusion is deducible from this language, that our first mother had some intimation that this son was to be the progenitor of the promised seed. The mention of Abel in this connection, after such a manner, appears to me an obvious indication of Eve’s piety.

Abel, the second son, is represented in the Scriptures as a believer, a righteous youth, an accepted worshipper. Is it not reasonable to conclude that maternal instruction, prayers, example, and influence constituted prominent instrumentalities in bringing him to the possession of his highly estimable and pious character?

O yes, my daughters; the prediction, “I will put enmity between thee and the woman,” received

a very early fulfilment. Eve continued in alliance with the adversary but a very brief season. She soon discovered that she had been greatly deceived and injured, instead of benefited, by listening to the serpent; that so far from being exalted to godship, she had sunk into a state of deep degradation, as a consequence of eating of the interdicted fruit. She speedily became exceedingly anxious to burst from Satan's chains, and sin's darkness and death, into liberty, light, and life; and the Lord, in great pity and mercy, granted her the so anxious desire of her heart. Not that she was at once freed from all the effects of sin, or leaped at once into perfect sinlessness—far from it. Her piety was not precisely of the paradisiac type; it had not in it that homogeneity. It had a blending of sighs with its songs, of tears with its triumphs, and not alone through its incipient stages, as we may have occasion hereafter to see.

As the girls rose to leave the room, one of them remarked to the rest, We have been listening as to “good news from a far country.”—Yes, said another; and it seems that the *blessed Mediator* was the first and a very early bearer of the good news unto man—that he proclaimed the glad tidings, preached the gospel, to our first father and mother immediately posterior to their guilty fall.—Ay, and, remarked a third, we can see why God united an-

other, and such a nature as ours, to his Divine, in order to become a Conqueror of the adversary and a Saviour of the lost: He must have a *heel* with which to crush the head of the serpent.—And from what we have heard, observed a fourth, we can discover how Jesus Christ was “the Lamb slain from the foundation of the world.”—Oh, yes, remarked the elder of the five, and we may behold exemplified another not unimportant truth—I mean, said she, that truth, “He that believeth on him shall not be confounded.”

EVENING SIXTEENTH.

EVENING's beauteous queen had no sooner resumed her mild and quiet reign, than there was a resumption of the conversation.

In speaking of our first mother, aunt, said Juliet, we began early to call her by a name which I find she did not bear until subsequent to her fall and arraignment.—That is true, replied Mrs. M.; when she first was created and conducted to Adam he called her Isha, a name expressive of similarity or unity in every respect, save sexual, between herself and him. Had he given her a name additional to this immediately posterior to the luckless hour when she yielded to her tempter, and he to his, he might have appropriated to her one not very commendatory or flattering; in the way of reproach or reproof, he might have applied to her a name expressive of the sin or death she had by her conduct introduced. But instead of acting hastily in this matter, as he had done in regard to the fruit, he continued designating her by the name Isha, until those intimations re-

specting a seed and progeny were given, which claimed our notice last evening. He then, in the way of honour apparently, assigned her the name *Heva*, anglicized Eve, in anticipation of the new relation that she was to sustain—the *maternal*. The word Eve signifies *life*; and the name was given her by her husband, we are told, “*because she was the mother of all living.*”

It is a remarkable fact, my daughters—one worthy to be specially noticed—that so far as human creatures are concerned, not only did *all death* originate from our first mother, but likewise *all life*. As to that higher life, *life spiritual*, and that prolonged, permanent one, *life eternal*,—as to each of these, our first mother is to be regarded as, if not in a paramount, yet in an important sense, *the source or fountain-head*, she being the progenitor of one who was to “abolish death.” Having been listening to the prediction or promise, as it came from the lips of the Lord, relating to that seed of the woman who was to crush the head of the serpent—who, as an apostle expresses it, was to “destroy him that had the power of death, that is, the devil,” our first father may be considered as reposing such faith in its truth, and as so inspired by it with joyous and exulting hope, as to prompt him to the act here mentioned. He called her Eve, Life, because she was

to be the mother of all who should ever live; of all who should ever enjoy what is eminently worthy of the name *life, a life spiritual and ever-during*, by becoming the mother or ancestor of that great and only Life-purchaser and Life-giver, an idea concerning whom the Lord had just been causing to break in upon his soul. From the period of the fall down to the end of time, Eve's seed has been, will be, exclusively the source of spiritual and endless life to men. To secure such life, faith or trust in Him was as requisite under the ancient dispensation as it is under the new. The pious, before the Son of God became the son of the woman, trusted in him who *was to come*; the pious, since, in him who *has come*. The resort of both was, is, to the same fountain for the water of life; no where else could it possibly be obtained by fallen creatures.

We are tempted and even prone to cherish hard feelings toward our first mother for her bad behaviour in the garden; and especially for such a cruel disregard of the comfort of her offspring; for bringing her progeny under the power of two such monsters as sin and death; and for so trifling a consideration too. But do we not feel as though we could almost or quite forgive her, when we think how much she afterward did to repair the evil and mischief of which she had been the guilty

cause? Should not our feelings of severity and unkindness relax, and even very friendly and grateful feelings toward her take their place in our bosoms, when we think of her as becoming subsequently the introducer of life? when we look upon her as the ancestor of our so great Benefactor? as the mother of our so compassionate and efficient Saviour? O, Eve, I will not treat thee so unkindly or unjustly as to think of thee only as the fountain-head or introducer of death. I will think of thee too as the fountain-head and introducer of life. If thou didst bring upon us the foe, thou didst bring to us the Friend! If in thy sin was death, in thy seed is life! Yes, thou ungratefully treated woman, I will think of thee not alone as the mother of *sinners*, but as the mother also of the *Saviour*. I will think of thee and of thy history not alone when thou wast called exclusively Isha, but likewise in connection with the name Heva.

But in the conferring upon his wife of the last-mentioned name, it is to be presumed that Adam had a reference additionally, if not more particularly, to *temporal life*. With gratitude of heart had he received those intimations of a reprieve, to which we have already and more than once alluded. From that most veracious source, the mouth of the Lord God, he learned that that first

sinner, his wife, and that second sinner, himself, should not be immediately destroyed; that notwithstanding their forfeiture of it they should mercifully have their life prolonged. Nor, besides himself, should his consort, solely, enjoy a life temporary and earthly. Others of like nature or species with her, and not in inconsiderable numbers, should in successive periods live on this terrestrial ball; appear and tarry here for a season. But, whosoever they might be, and how many soever, they would all be related to her by consanguinity; to her they should stand in the relation that a posterity sustains to a progenitor—in other words, they would be all her descendants; she would *be the mother of them all*.

There are those, you are aware—some of them ethnologists and naturalists of celebrity—who deny this; who have promulgated and attempted to maintain by argument the doctrine that Eve is not “the mother or progenitor of all that live,” of all human beings. They deny to the whole family of man an identity of ancestral origin. Instead of all mankind being descended from a single pair, they will have it that several pairs of human creatures were either made by omnific power, or came up into humanity from some lower order of being; and that from these, occupying different localities from the first on the earth’s

surface, must the diverse races of mankind have descended. The precise number of original pairs they appear not to have yet succeeded in finally determining. Nor do they seem to have been any more successful in settling the exact period or periods when these severally commenced their course of existence. Whilst a few of them, if I mistake not, have held to a simultaneous creation, others have entertained the notion that the different pairs crept into being at dissimilar periods; and that the Adam and Eve of Genesis were by no means the first pair.—Ma, exclaimed Clara, can we sit quietly, like unconcerned spectators, and see such an attempt as this made to rob mother Eve of her children? I for one feel not a little disposed to resist it.—Nor can we, cried the other girls, give our consent that such a robbery should be unresistingly perpetrated on our good old mother.—I am disposed to join you in the resistance, rejoined Mrs. M.; yet not so much for *Eve's* sake—for if she be the mother of all mankind, she has some very ill-behaved as well as ill-favoured children—not a small number indeed whose features and character, complexion and conduct, are all quite far from handsome—children whom no respectable and tasteful mother, surely, could find any cogent reasons to be proud of. Nevertheless, if not for *Eve's*, yet for *truth's*

sake, I feel very strongly inclined, as strongly to say the least as any of you, to resist said attempt.—Such a theory as you have mentioned, ma, could be entertained only by infidels, surely, cried Laura.—Some of them, replied Mrs. M., appear very unwilling to be deemed infidels. Yet it does seem to me truly marvellous, that any should hold to the divine authority of the Scriptures, or entertain for them a reverence, and at the same time afford a lodging-place in their mind to such an hypothesis or tenet as the diversity of origin of the human family; and that Adam and Eve were not the first existing of mankind.—But how, again cried Laura, is it possible for a man to admit as an article into his creed that the Bible is a divinely inspired book, and be willing to submit his understanding to its testimony or teachings, and yet harbour such an opinion?—My daughter, here are a few sentences from the pen of a learned professor, a distinguished naturalist of our day—read them—read them aloud that we may all hear.—Laura reads: “That Adam and Eve were neither the only nor the first human beings created, is intimated in the statement of Moses himself, where Cain is represented to us as wandering among foreign nations after he was cursed, and taking a wife from the people of Nod, where he built a city, certainly with more assist-

ance than that of his two brothers. Thus we maintain that the view of mankind as originating from a single pair, Adam and Eve, is neither a biblical view nor a correct view, nor one agreeing with the results of science—and our profound veneration for the sacred Scriptures prompts us to pronounce the prevailing view of the origin of man, animals, and plants, as a mere human hypothesis, not entitled to more consideration than belongs to most theories framed in the infancy of science. It is not for us," he continues, "to inquire further into the full meaning of the statement of Moses—but we are satisfied that he never meant to say that all men originated from a single pair, Adam and Eve."—Such is the language of the learned professor. You see that he declares himself to have a "profound veneration for the sacred Scriptures;" and I feel not in the least disposed to question his veracity. At the same time I cannot but be amazed that *such a veneration for the Scriptures*, and *such a tenet*, should ever be found co-existing in the same mind.

What! did that ancient sacred historian, Moses, hold and teach that "Adam and Eve were neither *the only* nor the *first* human beings created?" Let us take a glance at that portion of his writings bearing upon this point, and see: "There was not a man to till the ground," Gen. ii. 5. This is

asserted by Moses, and assigned as a reason why the particular man called Adam was formed. Did he, when he said this, either know or imagine that there were men in existence then and before? Should it be replied that Moses is to be understood as asserting merely that there was no man to till the ground in *that region, that locality*—why, then, we may ask, did he not say so? why make so unqualified a declaration? And if there were men elsewhere existing, could not one or more have been transferred thither? Was there any necessity that *creative power* should be put forth for the sake of supplying an agriculturist for that region? And was *Eve* not the first human female? “And the Lord God said, It is not good that the man should be *alone*: I will make him an help meet for him. And the rib which the Lord God had taken from man, made he a woman and brought her unto the man,” Gen. ii. 18, 22. Now was there any need of *creating* a woman that Adam might not be alone, or that he might have an help meet for him, if there were other women in existence at the time? Might not Adam’s side have remained unmolested, and God’s creative energy unexercised? All that would have been requisite would be, that Adam should have been directed where to find a woman for a wife, or that some woman should be brought to him from among

those already existing. In another verse of the same chapter (verse 20th) Moses asserts, "But for Adam there was not found an help meet for him"—intimating that a search, prior to her creation, had been made, and had proved unavailing. If you will look into Gen. i. 28, you will find three things enjoined on the newly created pair, viz.: to replenish the earth, to subdue it, and to rule over its living creatures—implying that there were then in existence no other human beings to do all or any of these things. Paul calls the Adam of Moses "the first man." Thus, 1st Cor. xv. 45, 47: "As it is written," i. e., as it is written by Moses in Gen. ii. 7, "*The first man Adam* was made a living soul—The first man is of the earth, earthy." A "profound veneration for the sacred Scriptures" should surely cause the "Adam" of the archaic record to be acknowledged as "the first man," on the joint testimony of two such writers as Paul and Moses. If Adam and Eve were created on the sixth day, were there, then, according to Moses, *Preadamites*? If they were created at a subsequent period, then the Creator rested before he "finished" or "ended" his work—contrary to what is asserted by the sacred historian. If the "genus, man," brought into existence on the sixth day, consisted of more than the single pair, Adam and Eve, it must be learned from some other

source than the historian, Moses. His testimony, already referred to, cannot be made to harmonize with such an idea.

But, says the learned Professor—and Voltaire, the same in substance if not in words, before him —“That Adam and Eve were neither the only nor the first human beings created, is intimated in the statement of Moses himself, where Cain is represented to us as wandering among foreign nations after he was cursed, and taking a wife from the people of Nod, where he built a city, certainly with more assistance than his two brothers.” To this it may be replied, That Moses does not intimate that Cain married his wife in the region east of Eden where he fled after the murder. The account implies that he was a married man before; and after that event it can scarcely be supposed that any woman would be willing to connect herself with such a miserable fratricide. Cain’s parents were 130 years old when Seth was born. Gen. v. 3. The birth of Seth, he being given as a substitute for the slain son, chap. iv. 25, probably occurred about a year posterior to Abel’s death. Cain being born when his mother was about one or two years old, he would be 127 or 128 years of age at the time he imbrued his hands in a brother’s blood; and was therefore not only old enough to be a *husband*, but the *father of several*

children, previous to his wandering from his original home. He seems to have fled from the society of his kindred, and selected an uninhabited region, through fear of vengeance being visited on him for his crime. As for the *city* which he "builided" (Heb. *was building*), it may be understood as of no such size or magnificence, either at the commencement of the enterprise or afterward, as that it would be impracticable for him and his offspring both to build and people it. So far from its being intimated that he received assistance from "his two brothers" (one of whom the Professor seems to have forgotten was already dead, for I suppose he alludes to *Abel* and *Seth*), or from any quarter besides, apart from his own progeny, the contrary is implied. "The word *hir*, which is rendered city, may denote no more than a number of cottages, with some little hedge or ditch about them." If there would be, from small beginnings, a gradual and somewhat rapid increase of its dimensions, there was doubtless a much more rapid increase of Cain's posterity.

"Thus we maintain," adds the Professor, "that the view of mankind as originating from a single pair, Adam and Eve, is neither a *biblical* view, nor a correct view"—"a mere human hypothesis." I am constrained to believe, in opposition to what is here said, that the Scriptures do furnish evi-

dence of the unity of ancestral origin of the various portions of mankind. Let us see: "Adam called his wife's name Eve;" and either he or Moses assigned as a reason for it, "*because she was the mother of all living*"—as the Chaldee translates it, "of all the sons of man"—as the Arabic has it, "of every living rational animal." Whether it was *Adam* or *Moses* that assigned this reason, it is evident it was spoken by divine inspiration or tuition. If any previous or contemporaneous creation of races or pairs had taken place, would such a reason have ever been suffered to be assigned for giving the name Eve to the wife of Adam? Could such a reason have been the result of ignorance, and yet have received such a manifest divine sanction?

If, immediately anterior to the Noachian deluge, there had been any human creatures on the earth that were not the descendants of Adam and Eve, they would all have become extinct as a consequence of that catastrophe. That *Noah* and his family were descended from the pair just named, no one having a "profound veneration for the Sacred Scriptures" will think of questioning. Now the Bible requires us to believe that no antediluvians, besides, reached this side of the flood. All the rest, according to its testimony, were destroyed. Gen. vii. 21, 23; ix. 11. Hence the post-

diluvians, in all their generations and varieties, must be descendants of the "eight souls" that were in the ark—unless some of the human kind have, since the deluge, come into the world otherwise than *by birth*—and if any have, let it be *proved*, and we will yield so far as relates to that point. But there is no prospect of such a thing being proved, since that Being who is both omniscient and truthful, not only allowed but directed his servant Moses to make the following statement: "The sons of Noah that went forth of the ark were Shem, and Ham, and Japheth: these are the three sons of Noah; and *of them was the whole earth overspread*," Gen. ix. 18, 19. In the 10th chapter of Genesis, in the form of a genealogical table or roll of the descendants of these three sons of Noah, may be found a record of the origin of the principal nations, tribes, and people of the earth. It is a record of inestimable value, being the most ancient ethnographic document which the world possesses; and, I need not say to those who believe "all Scripture to be given by inspiration of God," a perfectly reliable document. To any ethnologist or naturalist who may imagine our sacred book to afford no intimation respecting the origin of the *black* or coloured varieties of men, there might be recommended an inspection of the roll of *Ham's* descendants, there

contained. Not only Ethiopia, a country, by the way, so called because its inhabitants were black, but all Africa, as well as some parts of Asia, appear to have been peopled by the posterity of Ham.

What! identity of ancestral origin "*not a biblical view?*" St. Paul, addressing the body of supreme judges at Athens, says to them, "God hath made of *one blood all nations of men* to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation," Acts xvii. 26. This language of an inspired apostle declares in as explicit a manner as words can be selected and arranged to declare it, that the Deity has caused to descend from one ancestral stock the whole species of men—that consequently, whatever varieties are to be discovered among them are to be traced to some other cause than diversity of ancestral origin. We are also here taught that howsoever diverse may be the localities on the earth's surface inhabited by the various portions of mankind; or different or distant from each other the periods in which they live, these localities and periods are matters not of fortuity, but of divine appointment.

"To the law and to the testimony: if they speak not according to this word, it is because there is

no light in them." What, then, do the sacred Scriptures teach in regard to the *extent*, among human creatures, of *depravity or sinfulness*? Do they not assert its *absolute universality*? Teach they not that all have sinned and come short of the glory of God? that Jews and Gentiles, that is, all men, are under sin? that all have gone out of the way? that no flesh is in such a state as to be able to obtain justification by deeds of law? Teach they not that it is the duty of all men everywhere to repent? that every creature that can be called "a man" needs so great a change as a new birth or new creation in order to "see the kingdom of God?" Does it not from them appear that "every creature" is in such a state as that he needs to have borne to him the tidings and truths of the Gospel? I might ask, too—not because the teachings of the Bible need confirmation—have any variety of the "genus man" been discovered that did not, after some manner, *acknowledge* themselves sinful? or that gave no evidence of needing the light and influences, the provisions and the proffers of the Christian religion?—And are not all of human kind *mortal* as well as sinful? Have any people ever, anywhere, been discovered that did not or will not feel death's shafts? Does it not appear both

from revelation and otherwise, that it is appointed unto men universally once to die?

Now, if all mankind, no tribe or variety excepted, are *sinful and mortal*, *how is the fact to be accounted for? How came they so?* As an inspired apostle has something to say in answer to this question, let us hear what he says: "By one man sin entered into the world and death by sin. By one man's disobedience many were made sinners. By the offence of one, judgment came upon all men to condemnation. In Adam all die." You see how the apostle accounts for the fact we have been speaking of. He connects it with *Adam's apostasy*. Now, I can discover how this should be so in regard to all who were *in Adam* when he sinned—and all were "in him" that descended from him. But if "Adam and Eve were not the only, nor the first human beings created"—or, if from that pair all mankind did not originate, I confess my inability to see how those who were in existence anterior to Adam and Eve's creation, or those who descended from pre-Adamites, or from any parentage or ancestry besides Adam and Eve, should be so connected with as to be involved in the consequences of their apostasy; as to become thereby both sinful and mortal. Let those who deny the two transgressors of paradise to be the progenitors of all the varieties or

tribes of men, explain this matter; for it needs explanation. Let them satisfy our minds on this point—if they can.

Thus have we endeavoured to maintain—in opposition to the Professor—that “the view of mankind as originating from a single pair, Adam and Eve,” is a “*biblical view*,” and so, a “*correct view*.” By other arguments likewise than those drawn from the inspired records, could the correctness of this view, we think, be established—but want of time precludes the presenting of them in detail. A mere hint in regard to the nature of some of them is all that I can at present give you.

First—It might be shown that mankind, in all the varieties of conformation and colour, are not only separated by a broad and impassable boundary from all other animals—but are possessed of such prominent resemblances to each other, physical, intellectual, and moral, as to prove that they belong to or constitute *one species*—that diversified as they are as to complexion and physiological peculiarities, yet these diversities are not greater or as great as those found amongst other animals of the same species. If mankind then are all of *one species*, it is certainly acting quite rationally to infer in reference to them an identity of original parentage.

Second—From *Language* might an argument be

derived in support of the tenet that the human kind are all from a common stock. We remarked, on the 7th Evening, in reference to language, that it presented a prominent distinction between man and all other animals. It was also then shown that language was imparted to our first parents by the Lord. Now, as it is unphilosophical to call, in our reasonings, for the exertion of *creative* power beyond what is requisite for the production of the human *species*—which is done by those who hold that the Creator formed at first more than a *single human pair*—equally unphilosophical is it to call for an unnecessary exertion of *miraculous* energy—as is done by those who would necessitate the Deity to impart language to many original pairs, instead of one. Besides this: There may be, has been traced a remarkable connection between the different languages of the earth—such a connection as to go far toward showing no less than the unity of origin of all languages: from which last the deduction is forced upon us of the unity of origin of the creatures with whom language is so distinctive a peculiarity.

Finally, and in a word—If tradition and history; if the opinions of a majority of the most learned and celebrated ethnographers, and the conclusions of nearly all the most eminent naturalists—some of whom, *en passant*, have been skeptics, and

were led to its admission solely by the force of resistless evidence—if these several things are to be regarded as of any weight, urged then may they be also in support of the doctrine that from a common ancestry have descended all the generations and tribes of men.

Aunt, said Caroline, though constrained to unite with you in belief respecting the common parentage of the species to which we belong, yet I cannot help exclaiming, Was there ever mother besides, among whose children existed such astonishing varieties and differences as to shade and figure? And how, dear aunt, is such remarkable diversity, anatomical, physiological, complexional, to be accounted for?—In reply, said Mrs. M., I might exclaim, Was there ever mother besides, having so numerous a progeny? To account for those diversities, to which you allude, among the myriads of Eve's descendants, I do not consider to be the very easiest of matters. Mrs. Somerville, in her *Physical Geography*, has remarked, "That no circumstance in the natural world is more inexplicable than the diversity of form and colour in the human race." Dr. Good, in his *Book of Nature*, speaking of those diversities, says, "They are the effect of a combination of causes; some of which are obvious, others of which must be conjectures, and a few of which are beyond the reach of hu-

man comprehension—but all of which are common to other animals, as well as to man; for extraordinary,” adds he, “as these diversities may appear, they are equally to be met with in the varieties of several other kinds of animals that can be proved to have been produced from a single species.” Climate, situation, food, mode of life, &c., always powerfully operative in producing modifications, wrought probably with far greater power, in combination with some peculiar circumstances, on the naturally susceptible constitution of the early generations of men. There has, moreover, been a great multiplication of diversities in different ages of the world, flowing, through intermarriage, from admixture of varieties previously existing. But not on the already specified grounds exclusively, would I account for all the dissimilarities among Eve’s children, as to configuration and complexion. I would attribute them, in considerable measure, to a higher agency, a *supernatural*—operating, in part, judicially or penally, because of sin—partly, and still more, under the direction of wisdom or benevolence, in adapting men to the diversified localities, climates, and conditions to which they were destined by an overruling Power.

I like to think, my daughters, of all the varieties of the human kind as children of the same parents, members of one family. I feel interested

in and knit to them after a manner that I could not, if compelled to contemplate them as proceeding from dissimilar sources—as unconnected by the tie of consanguinity. They stand with my own little self on the same platform, the platform of a common nature; there beats in our every bosom the same heart—we are all struggling under the same moral and physical ills—groaning under the same maladies—sighing under the same woes; fed from the same kind and munificent hand—watched over and searched by the same providential and scrutinizing eye—needful of the sympathies and assistances of the same pitying and potent Saviour—accountable to the same Lord and Master—bound to the same judgment seat. I know where to find them; how to weep with them; what to do for them. No one of us can say to another, Stand by thyself, come not near to me, for I am better than thou. In whatever clime I journey—whatsoever latitude or longitude on this earthly ball I reach; to every creature wearing humanity, male, female, whom I meet, I can extend my hand and say, *My Brother; My Sister*. No matter of what conformation or complexion that human thing be—no matter whether “Caucasian, Mongolian, American, Ethiopian, or Malay”—as each of us, speaking of the same Divine Being, can say, *My Maker*; so of the same human being, *My Mother*.

EVENING SEVENTEENTH.

ERE Night had finished letting down again her curtains, the girls were in the room, and learned with some surprise, if not sorrow, that this evening's exercise would be the concluding one.

Eve's life could not have been long, or else your memoir is short, ma, said Laura.—Were invention allowed to supply the materials instead of inspiration, the memoir might be indeed greatly extended, replied Mrs. M. It so happens, however, that I am more willing to feed you on truth, than inflate you with fiction. How long the mother of all living lived—what was the precise interval between the putting on and putting off of her earthly apparel—the Lord did not direct his servant Moses to inform us. The period that her husband's spirit continued in the house that the Creator built for it, we are told: "All the days that Adam lived were 930 years." A tradition, probably no more worthy of reliance than many another, reports that Eve outlived Adam ten years. It may be presumed that on

the eyelids of both Death put his icy fingers near the same period.—What a lifetime! exclaimed Mary—930 years!—and commencing from a state of maturity instead of infancy too—making it equivalent almost to a thousand! But, mother, added she, may not those antediluvian years have been shorter than ours? were they not *lunar* years, i. e. months, instead of solar years?—Some have so conjectured, replied Mrs. M., but the notion is untenable. The absurdity of such an idea may be effectually shown, by substituting the word *months* for years, in the genealogical list which we find in Genesis, 5th chapter. Thus: Enos lived 90 *months* and begat Cainan; Cainan lived 70 *months* and begat Mahalaleel; Mahalaleel lived 65 *months* and begat Enoch; Enoch lived 65 *months* and begat Methuselah. According to such a record, the above named would have become parents marvellously early—when they were quite young children—began having children when they were scarcely above infancy themselves. The whole interval between the creation and the deluge, moreover, would be reduced to less than 140 years. But, says the objector, if by those antediluvian years the archaic historian meant solar, how came it that those patriarchs living prior to the flood did not begin to become parents at an earlier period than they are reported to have

done? Seth, for example, was 105 years old when he begat Enos; Jared was 162, Methuselah 187, and Lamech 182 years, when their first son each was born. To this it may be replied, that those antediluvians either were later in arriving at the age of puberty, in proportion as their lives were longer than ours, or that Moses does not, at least always, record the name of the first born—but as the order of the genealogy required—the object of the writer being to trace the succession from Adam through Seth to Abraham.

There have been others, who, whilst they never questioned the longevity assigned by Moses to those patriarchs whose names he records, yet have doubted whether more than they, and perhaps a few besides, attained to such an extreme age—have imagined that such longevity was very uncommon even anterior to the deluge. To this it might be replied, that there is not the most distant intimation in the record, of such a thing. If the genealogy of *Cain's* descendants, contained in the 4th chapter, be examined, it will appear that their life, though the length of it is not in any case specified by the historian, must have been on an average quite as long as that of the Sethites—for between the death of Abel and the flood, the generations of the former, instead of being greater, are less in number than the latter. We have reason

then to conclude that such instances of longevity as are specified in the record, were not peculiar to barely a few of the occupants of the earth previous to the deluge.

Aunt, what causes can be assigned for the so prolonged life of the inhabitants of the old world generally? inquired Caroline.—This point has occupied the curiosity of the learned and inquiring in different ages, rejoined Mrs. M.—one of the causes that has been very commonly mentioned, is great simplicity of diet; freedom from luxury; particularly the absence of stimulating, intoxicating beverages, from their articles of indulgence, and of animal food from their table. Another cause which has been assigned, is great original physical vigour; great native robustness of constitution. Again; in the view of some, the antediluvians were favoured with such a constant serenity of atmosphere, such evenness of temperature, such sameness of weather, as would greatly tend to health and longevity. It was a favourite notion with Dr. Burnett—advanced I believe at first by that writer, and embraced by Dr. Shuckford, and I know not how many others, that the earth became *twisted*, at the time and as an effect of the Flood, from its primitive position in respect of the sun—that its axis, instead of being inclined as now, was, before that cataclysm, perpendicular to the plane of the ecliptic. As a con-

sequence, the antediluvians were not subjected to alternations of seasons, or frequent and great vicissitudes of weather. I know nothing plausible, however, that can be urged in support of that hypothesis of Dr. Burnett, on which such a conclusion is based. In that declaration of God to Noah, after the deluge, "neither will I again smite any more every living thing, as I have done: while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," it is implied that such vicissitudes of temperature and alternations of seasons prevailed before the flood as have been known by the postdiluvians. If then the antediluvian climate was of superior salubrity, or the temperature more even, some other cause must be sought for it than that fanciful one alluded to. I think another cause may be found for the so great duration of life amongst the inhabitants of the old world, outweighing any and all the forementioned. As the Supreme Being had important ends to answer through the medium of life's extension, the conclusion is not irrational that his providence was specially concerned in the case.

One end which would be accomplished by it, and an end which it appears from Gen. i. 28 was certainly quite in accordance with the will of the Deity, would be the rapid and early peopling of

the earth. There is given us a list of the names, indeed, of but a very few of the antediluvians. Let this fact not be lost sight of in forming an estimate of the antediluvian population. Concerning that few whose names are given, however, the general declaration is made, that these “*begat sons and daughters.*” What number of each, the historian does in no instance inform us. That the number could not have been small, may be inferred from the length of time that the process of increase in each case would continue—*several centuries*. Suppose that in addition to their parents, these numerous “sons and daughters,” and their proximate descendants—not forgetting the progeny of Cain—in other words, suppose the antediluvians generally, began to be fathers and mothers, I will not say at 25 or 30 years of age, but on an average at 100; that a child was born to each parental couple every two or three years up to the end of 400 or 500 years—just think how vast the population of the earth would become before the period that Noah’s ark began to float on the waters. “Sundry very learned and judicious authors suppose that upon a moderate computation there were in this world at least two millions of millions of souls.” Although I cannot regard such a computation as “moderate,” yet it must be admitted by all who will put themselves to the

trouble of making calculations, that the "world before the flood" must have become very considerably populous.

Can you tell us, ma, asked Laura, how many "sons and daughters" our first parents had?—Had the sacred historian informed me, my daughter, then I could, replied the mother. If we may give credit to an ancient tradition, they had in all 33 sons and 27 daughters. That in the progress of some $4\frac{1}{2}$ or 5 centuries Eve became the mother, the immediate or proximate mother I mean, of at least so large a number as this, is not at all incredible. Several of these were born, no doubt, between Cain's birth and Abel's death—an interval of some 127 years. And not only this—several of these sons and daughters would, ere the expiration of that interval, become the parents of several children also. At the time that Cain became a fratricide, the number of Eve's descendants must have amounted to several hundreds at least, if not thousands—according to the computations of some, not less than 100,000. Hence, that guilty man's fearful apprehensions, expressed in the words, "It shall come to pass that every one that findeth me shall slay me," may be accounted for without the supposition of a reference to a somewhat distant future—much less to a foreign people not descended from Adam, and so

not related to Abel—a people consequently, if not wholly ignorant of the murder, at least too indifferent in regard to it to have been incited to become avengers. Dr. Adam Clarke, in his note on the words, “the voice of thy brother’s blood crieth to me from the ground,” says, “Abel’s wife and children may be understood, as it is very probable that he was the father of a family—indeed his occupation and sacrifices seem to render this probable. God represents these as calling aloud for the punishment of the murderer; and it is evident that Cain expected to fall by the hands of some person who from *his consanguinity* had the right of the avenger of blood; for now that the murder is found out, he expects to suffer death for it.”

You stated last evening, ma, said Clara, that Cain was a husband before he became an exile; and you have now seemed to sanction the idea that Abel was not a single man when by Cain’s violence he passed away. Pray tell us who were their wives. They could not, surely, have been allowed to marry so near a relation each as his own sister—and yet who else were there for them to take to wife?—If Eve be “the mother of all living,” then every one marries a relative, aunt, that gets married at all, says Juliet.—Even so, resumed Mrs. M.; yet it is quite unnecessary now for our first

mother's progeny to wed so near relatives as in the dawn of time they were obliged to do, if they practically favoured matrimony at all. There was no prohibition, no revealed or published statute, against the intermarriage of near kindred, so early as Cain and Abel's time. That, from the necessity of the case, was then allowed which would be highly criminal now that there is such a ramification of Eve's descendants, and their number so multiplied; and when, moreover, there is an existing and publicly proclaimed law of Heaven against the intermarriage of those nearly related by consanguinity. If tradition tells the truth, Cain and Abel, under the circumstances, did the best in regard to this matter that they could. It reports that these each had a twin sister; and that Abel married the twin sister of Cain, and that Cain took to wife the twin sister of Abel.

If our first mother's fecundity was as great, her proximate progeny as numerous, as the traditional report we a little while ago mentioned asserts—and probability favours the idea that her sons and daughters were more in number rather than less—then she could have been at no loss for employment during a large part at least of her life. Both her physical and mental powers would necessarily be pretty heavily taxed. As she became

pious ere she became a mother—I say this because she gave such evidence of piety at Cain's birth—she was no sooner furnished occasion to feel than she felt the weight of maternal responsibility and duty. The effects *upon her offspring* of her fall in paradise, she was not so blind as not early to witness, nor so obdurate or unfeeling as not to writhe under the discovery of. That as far and as soon as possible the sons and daughters that she bore should be delivered from those effects, we may well entertain the belief that she would feel a deep, intense solicitude. What knowledge she possessed, whether in regard to truth or duty, she was disposed to make efforts, early, persevering, untiring, to transfer to their minds. Though in a *secular* respect she had much to occupy her—so large a family could not be reared without great industry on her part as well as Adam's—yet of so secular a spirit she was not, as to keep her from mingling, with what related to the perishing and earthly, that which was of a more elevated and enduring character in itself or its results. When putting on their apparel, for instance, or applying water for their cleansing, she would hint to them of that other attire and purification which they needed. Upon rescuing them from some peril, she would kindly speak to them of other and greater perils, and of another and

puissant Deliverer. When from sickness or wounds they were suffering, from that sweet maternal voice they would not fail to hear some whisper concerning another sort of disease and remedy. And whenever they saw an animal writhing in death agonies, she would tenderly speak to them of other death pangs, yea, and affectionately and affectingly too, of some other kind of life than animal or temporal. When from their lips, in their prattle, there rolled the word *father*, she would speak to them of their Father above the blue heavens, of His excellencies, and of their obligations to Him. When some beautiful and fragrant flower or sparkling gem they would bring to her, and tell of its beauties or its fragrance, she would hint to them of other gems incomparably more sparkling, and of flowers which never lose their beauty or their fragrance. And if, on what are called the secular days of the week, Eve was so careful to improve opportunities or seize occasions to impart to her children instruction of the kind of which we have spoken—we may believe that the hours of the *sacred Sabbath* she would not let pass without diligent effort put forth to communicate to their minds religious knowledge, and to make upon their hearts religious impressions. Whilst the light of *that day* was beaming upon them, she would make special endeavors to pour

light upon their minds, so far as she possessed it, in regard to the import of that first prediction and promise relating to Satan's Conqueror and Man's Saviour; and to explain to them what she understood in regard to the typical significancy of the bleeding and offered victim—the evangelic import of the smoking animal sacrifice. And whilst, on no other day of the week, would He who has an ear to hear the cry of the sincere and earnest suppliant, fail to have fall upon it petitions that came warm from her lips and heart on their behalf—on the holy day of God, especially, would frequent as well as fervent supplications ascend to Him, that she poured forth, for his blessing on her offspring.

Such efforts of the mother, combined with those put forth as we may suppose by the father, were not without a happy effect on a portion of her children—I cannot say on all. Numbers of them, I know not how many, became pious; passed from death to life; served God in their day and generation; and at length left this low and dark world for a higher and a brighter. Others, of whom Cain was one—I will not say positively that he was not the only one—were not so benefited by her instructions, or moved by her entreaties, as to turn from sin to God—as to rush out of darkness and death into light and life.

Poor Eve—how great was her mistake and dis-

appointment in regard to her first born! At the time she gave birth to him she exceedingly joyed—imagined him O what an “acquisition;” no less probably than “the Lord!” Alas, mothers do not know what they are bearing when giving birth to a child! Exactly what sort of a *boy* Cain was, I cannot say. Probably he early manifested a wayward and morose disposition, as well as intractable, indocile spirit. When arrived at manhood we know, for Moses has told us, he exhibited very bad qualities, and, certainly, very strongly marked irreligious propensities. Though not an *atheist* it appears, yet he gave very unmistakable evidence that he was a *deist*. He, though divinely directed so to do, would offer no bloody sacrifice—refused to acknowledge himself such a sinner as to need an atonement for guilt. Instead of resorting to and trusting in, he turned his back upon the predicted and promised Mediator—and, because Abel would not turn *deist* too—act as unbelievingly, perversely, impiously, as he did—behold, he rushes with fury upon and slays him! On that first born of woman the special malediction of Heaven fell. Eve saw it to be so—and I will not say how much her heart was wrung at the sight! He “*went out from the presence of the Lord,*” says Moses,—language of solemn and weighty import,—from the place of God’s special

and gracious presence—where Jehovah manifested himself in rich and tender mercy to our adoring first parents and their household. There was a voluntary and final abandonment, on his part, of religious society and religious privileges; and he was himself judicially abandoned of God; was henceforth under the unchanging frowns of the Holy and Just One! Into the land of his exile his wife, rather than finally abandon the wretched creature—though not until after oh what struggles—followed him. She ought not, probably, to have so done—but oh how will a worthy woman cling sometimes to a most unworthy and vile husband! Cain appears to have had quite a numerous posterity, extending down to the time of the flood—when, along with those whom they were instrumental in corrupting, they were all swept from “the land of the living.” That portion of Eve’s posterity, in the line of Cain, who were in existence in her lifetime, she perhaps knew little about. They were in a region distant from her; and she, probably, could not have done them much good had she been among them. It is certain *she* would have derived no good from them. She escaped a good deal of pain, and lost no pleasure, by living at as great a distance from them as she did. Those of her descendants in a different line that did at length come in contact with them—and, after her

death shortly, this did begin to occur, even to such an extent as intermarriage—were injured even to their undoing by it—became exceedingly wicked, and had an offspring still worse—so surpassingly wicked—that in order to stop the current or destroy the flood of iniquity, God sent a flood of waters and destroyed them. A solemn and mournful necessity it was that led the Ruler Supreme to do this—but it was, for all the succeeding generations of mankind, the best disposal that could be made of them. Such was the view of the Omniscient and Infinitely Wise One; and the postdiluvian world has had great reason to feel thankful that He thought and acted in the matter as He did.

Sorely disappointed as had been the first mother in regard to her first-born—lost as too manifestly were her anxieties and exertions upon him—it must have been a source to her of no small gratification to witness the happy results of maternal essay and influence upon others of her offspring. Brief as was the life of her second son, and painful as were the circumstances under which he resigned it, she had nevertheless the satisfaction of knowing that he exchanged it for a better—that his spirit went to dwell with angels, ere among them there dwelt any human spirit beside. Seth, also, another son whose name the record gives us, appears to have become early a son of

God. How many others of Eve's numerous children came to the "fountain whence living waters flow," I will not venture to affirm, since the historian has not told me—but probably a considerable number at least, particularly of her daughters; nor was it I presume with Adam a matter problematical, to what instrumentality they were mainly indebted for a knowledge, both intellectual and experimental, of that fountain's virtues.

It scarcely need be said, surely, yet lest it might be considered an omission of some account I will say it—that Eve's sympathies and ministries were not limited to any one class of her children's wants and woes. Their physical, intellectual, and moral, all shared in her attentions; but then she was judicious enough to proportion her attentions and ministries to these, according to their relative urgency and importance. How a mother can act judiciously or dutifully toward her offspring, and not care and do more for their immortal than their mortal part, I confess that I have not sufficient sagacity to discover.

Nor have we reason, my daughters, to believe that Eve's sympathetic and anxious solitudes, or benevolent and pious efforts, would be confined to her *immediate* offspring. They would doubtless be extended to succeeding generations—for this was an advantage for usefulness that a pious an-

tediluvian had, above and beyond the pious of our day. In the interval between the Creation and the Flood, benevolence and piety were not cramped *as to time* for the putting forth of their activities, or the extension of their ministrations. Look at the case of our first parents: Methuselah was of the 7th generation from them; Lamech, the father of Noah, was of the 8th generation. Yet Methuselah—who, by the way, died the year of the Deluge—was 243 years old, and Lamech 56, when Adam died. On the supposition that Eve lived as long as Adam, here were seven generations beyond, below, the one to which their proximate offspring belonged, that they could reach with their knowledge and kindness, their exertion and influence. And as there was then no written revelation, nor indeed writing of any kind, so far as we know—as mankind were then shut up to oral communication for what knowledge they acquired from abroad, what information they received otherwise than from personal observation—here were so many generations to whom, one after another, Adam and his consort could impart what they knew, whether in regard to the Creation, the Fall, and other *events* occurring in the infancy of time; or the great and momentous *truths* of which it was so important that their fallen descendants should be, and early, put in possession. Now, it being reasonable to

conclude that the piety of our first parents would increase with their years; that as they advanced in age they grew in grace, the conclusion may be educed, that instead of relaxing, they would increase their endeavours to do good, and reach with their precious and much needed ministrations, as many, down to the lowest generation to which their life reached, as it would be found practicable to do. And they would be the more stimulated to such extended, prolonged, and assiduous exertion, from the consideration that it was *their* disobedience, *their* fall, which rendered needful such exertion. And that a good degree of success attended their earnest and untiring assiduities; followed their benevolent and pious efforts; is not improbable. The archaic historian does not leave us to conjecture—there is something definite in his writings on the subject—that, in the line of Seth at least, religion to a considerable degree flourished during several of the earlier centuries between the Creation and the Deluge. If we search the Sacred Annals, indeed, with the view of finding specimens of peculiar personal consecration to God, of eminent religious devotedness, where, sooner than to that portion of the annals relating to the years beyond the flood, will we turn for some of the most noted?

That our pious primogenitors accomplished, in

the department of beneficence, all that they desired during their well nigh millennial sojourn, is not to be supposed. What philanthropic and pious man and woman ever did a tithe or a hundredth part of the good which it was the most anxious wish of their heart to do? Whatsoever was the measure of their success, however, whether great or small, they were not without their reward—their reward even in this life. Their happiness increased with their benevolence and its exercise; they benefited themselves whilst, and in proportion as, they laboured to benefit others.

Our first mother's life, then, even after she became a fallen creature, was not one of unmitigated and constant wretchedness. We would greatly err if we thought so. The gracious principles of which she became possessed soon after her apostasy and ejection from the garden; and the diligent and continuous exercise of those principles in acts of beneficence and piety, in all subsequent life, yielded her a large measure of satisfaction and comfort. Her fall—oh, how much, which way soever she turned, there was to remind her of it!—where were not its baleful effects in some form to be witnessed!—Her fall, with its consequences, did indeed cause to her great and inexpressible trouble. But then she was not without a resource and solace. That *antediluvian gospel*, consisting

of the *promise* and the *sacrifice*, was eminently to her such; from that source she drew largely, and increasingly so, with advancing years. The wondrously comprehensive as well as gracious import, in particular, of the words, "*It shall bruise thy head*," more and more opened to her as she went onward in life's journey. This arose from two causes; I might say three: The constantly multiplying achievements of grace in her own case; the constantly multiplying achievements of it among the race of which she and her consort were the parentage; and light or instruction afforded them by the Lord—by vision probably, and otherwise—of the vastly multiplied and vastly extensive conquests which Divine mercy and grace would achieve in the then future ages of the world, up to the period when it should be proclaimed, "Time shall be no longer." She was probably caused to have a glimpse—it may have been even more—of the extent to which sin and Satan's captives and bondslaves should be wrested from those oppressive and cruel masters; and the world delivered from the effects of the Fall.

"Is there not an appointed time to man upon earth?" The longest life at length finds a close. "The mother of all living" at length ceased to be seen among the living. I will not say she *died*; I prefer saying, she took her "departure"—such is

the phraseology employed by the Spirit of inspiration to express the removal of God's favourites from their sublunary abode. Some five thousand years since, Eve passed from the shady valley to the sunny Mount—entered Paradise, a far more beauteous and splendid, fascinating and felicitous one, than that of which she had been dispossessed. More than regained has she, too, her primeval beauty and loveliness. O how indescribably charming a creature! Could we, my daughters, now behold her as she stands before the Throne, encircled in her robe of more than snowy white, would it be possible to bring our mind to believe that she was ever a *sinner*?—ever in such a state as that she needed to be *saved*? Yes; two things to indicate it to us there would be—one, her *position*, it being *nearer the Throne* than that occupied by the ever loyal and pure!—the other, *some peculiar notes* in her song, some strains, which can be sung only by the *saved*!

Yes, strange, strange to tell—Eve was in heaven beholding her Saviour, and ascribing in song her salvation to his blood, long, long ere He visited the earth and bled for the fallen. When, after the lapse of more than 3000 years from her ascent, he put off his royal robes and laid aside his starry crown to come down hither, she witnessed and was moved at the sight;—along with the myriads of

the celestials, she was wrapped in amazement at the exhibition of such love and condescension. And when, invested with the new nature He had acquired in his absence, he returned victorious, though not scarless, from the field of conflict, she was among the myriads who welcomed and celebrated his return triumphant—united her sweet voice in the song, “Worthy the Lamb!”

But our Exercise has swollen to an unwonted and undue length—we must—The time has appeared to me very short, said Clara—besides, as this, you tell us, is to be the last, do not hurry it to a conclusion—it is not yet late: Ma, by what disease was our first mother taken away? or did she die of *old age*? for if she lived ten years beyond Adam, as that tradition you mentioned reports, she must have been quite an *old woman* when she crossed Jordan.—What was the instrumentality, Clara, that set her spirit free; what sort of boat it was that conveyed her over the river to Canaan, revelation does not say.—And I suppose, mother, added Mary, that you are unwilling to be so wise above what is written as that eccentric one of old was, who wrote, not of Eve but of Adam, that he “died of gout which he inherited from his ancestors!”—Not so *foolish* above what should be written, you might rather have said, my daughter, replied Mrs. M.

Aunt, asked Juliet, why cannot the Lord allow people to live as long now, as Eve and the other antediluvians did? It seems to me that I, for one, would like to attain to such a good old age.—As for the *pious*, replied her kind guardian, they surely need not wish for so protracted a life; it being no privilege to them to be thus detained from their sweet home beyond Jordan's waters. And as for the *wicked*, it is better even for them to be called away ere they swell their account to so enormous a size as they would, if they lived here through several centuries. As for repenting and flying for mercy to the sinner's Friend, few comparatively ever do so, who do it not during the first twenty or thirty years of their life. One reason, and probably a very prominent one, why the antediluvians became at length so exceedingly wicked as to render the destroying Deluge necessary, was, along with the length of time for the formation of a character so surpassingly impious, the absence of that check and restraint which a very *short* as well as *uncertain* life is so adapted to impose. Just think of a sinner waxing worse and worse—the bad principles of his nature growing stronger and stronger, and throwing forth their increasingly baleful influences, yielding their more and more poisonous and deadly fruits, for *centuries*, a half a score of them—and of his then

going to the dread tribunal of his Supreme Judge to be reckoned with, and receive his sentence!—No, no ; let us be anxious to live a good, godly life rather than a long one. As for my poor little self, let rich and mighty grace and mercy do for me, and as early as possible, all that needs to be done, and I'll pant for no millennial tarrying on the earth. Then, instead of desiring a broad area to stretch between me and the Everlasting Hills, the prayer of my inmost soul shall be: Lord, hasten my flight thither; help me to plant my feet, quickly as thou wilt, upon their glittering, glorious summits.

THE END.

OUR MOTHER. 1 vol. 16mo.

EXTRACT of a letter from a distinguished Member of the Bar, addressed to the
Author.

"Allow me to express to you the unfeigned gratification which I have experienced in reading and meditating upon "Our First Mother." Who could have thought that an intellectual and modern divine, of the nineteenth century, passing by in comparative contempt the Arabellas, the Annies, and the Maggies of the day, should have risked his popularity in raising from her long sleep that old body, of whom the moderns think so little, that not one in a million think it worth while to call their daughters after her.

"But barring all this, there are some of us, and the number will be greater, who, after reading your book, will find in Eve sweetness, beauty, and euphony. I felt in reading the volume, that though she has led us all astray, I loved her better than ever before.

"It is a book rich in lore, and the thought is a happy one to show to the faithful reader of the Scriptures what an unfailing fountain of wisdom and knowledge they are; and how all the wisdom and learning of this world are but subsidiary ministers in unfolding and developing the r wondrous treasures.

"I speak in sincerity and from conviction when I say that you have done God and your fellowmen service, great service, in this effort; and I feel satisfied it will receive from the right quarter the impress of high and decided approbation. I know it has cost you great labour in the collection of the materials, but more especially in their arrangement, and in nicely adjusting their apposite introduction. Your inquisitive listeners were the very ones to aid you in your design.

"The reader who assumes from its unpretending title to hurry through it will find his mistake, unless, indeed, like the thousand thoughtless ones, he skims over its pages. I confess myself your debtor in correcting many a false shade in my views of divine truth; and I should love to hear you develop still further many of the deep things to which you have just adverted."

From the Rev. CHARLES WORDSWORTH, Pastor of Arch Street Church, Philadelphia.

"MY DEAR SIR,

"I regret that continued ill-health, and absence from home, have prevented a more careful examination of the copy of the work entitled "Our First Mother," which you so kindly sent me. Nevertheless, from the hasty perusal I have been enabled to give it, I am convinced that the author has done a good work, and produced a volume of great interest and usefulness.

"Although in its style and illustration, evidently intended for and happily adapted to youth, it yet contains the results of extensive biblical and scientific research, and the expression of sound philosophy and evangelical opinion; rendering it a profitable volume for the maturest minds, and a valuable addition to the library of every student of the Bible.

"I hope to see it largely published, and shall be disappointed if it do not become extensively popular.

With great respect, yours very truly,

CHARLES WORDSWORTH.

Philadelphia, Sept. 9, 1852."

CHARLES SCRIBNER

HAS JUST PUBLISHED

MERCANTILE MORALS; or, A BOOK FOR YOUNG MERCHANTS. By Rev. W. H. VAN DOREN. 1 vol. 16mo., with Eight Steel Plates

CONTENTS.

CHAPTER I. Wealth not the Chief End of Life.

" II. Mercantile Morality.

" III. Mercantile Morality.

" IV. Mercantile Morality; or, Making Haste to be Rich.

" V. The Young Man in Danger.

" VI. The Young Merchant's Guide.

" VII. Society.

" VIII. Unsuccessful Merchandise; or, Sabbath Desecration.

" IX. The Young Merchant Vending Ardent Spirits.

" X. The Young Merchant a Sceptic.

" XI. Novels.

" XII. Young Men at the Theatre.

ARCHIBALD CAMERON; or, HEART TRIALS. 1 vol. 16mo.

LITTLE SILVERSTRING; or, TALES AND POEMS. A Gift Book for the Young. By WM. OLAND BOURNE. 1 vol. 16mo. Illustrated with Eight Tinted Engravings.

GEMS FROM FABLE-LAND: A Collection of Fables Illustrated by Facts. By WM. OLAND BOURNE. With Sixty Illustrations. 1 vol. 12mo.

QUEER BONNETS. A Book for Girls. By Mrs. TUTHILL. 1 vol. 16mo. Illustrated.

BRAGGADOCIO. A Book for Boys. By Mrs. TUTHILL. 1 vol. 16mo. Illustrated.

UNCLE FRANK'S HOME STORIES. In Six Vols. square 12mo, uniform style, with Elegant Tinted Engravings in each Volume. By FRANCIS C. WOODWORTH.

A BUDGET OF WILLOW LANE STORIES.

THE MILLER OF OUR VILLAGE, AND SOME OF HIS FOLK.

A PEEP AT OUR NEIGHBOR: A SEQUEL TO THE WILLOW LANE BUDGET.

THE STRAWBERRY GIRL; or, HOW TO RISE IN THE WORLD.

THE LITTLE MISCHIEF-MAKER, AND OTHER STORIES.

BOYS' AND GIRLS' COUNTRY BOOK.

EXAMPLES OF LIFE AND DEATH. By Mrs. L. H. SIGOURNEY. New York: Charles Scribner.

Altogether the series forms one of the most delightful volumes that even Mrs. Sigourney has ever given us, and by those who know the genial and refined taste, the sterling good sense, and the eminent religious spirit which pervade her writing, this will be considered no mean praise.—*Commercial Advertiser*.

Here she has gathered gems from thirteen centuries of time, bringing under review every shade of character, as exhibited by the living, and reflected back from the dead, who, through her, being dead yet speak in voices of warning, encouragement, and hope, to those who still claim a place in the world of thought and action.—*Spectator (Albany)*.

A delightful book, especially for the more intelligent classes. We began to read it, and scarcely knew how to leave off till we had finished it. The persons whose lineaments of character are sketched here, (occupying a period of thirteen centuries) exhibit every phase of Christian virtue, and every variety of station, from the child of the forest to the incumbent on the throne.—*Christian Intelligencer*.

A beautiful little volume, sketching in that graceful, sympathizing style which characterizes Mrs. Sigourney, the example, and peaceful triumphant deaths of some twenty-five of the most devoted Christian professors in all ages of the church. The facts which compose the narratives are, for the most part, not generally known, and possess, in Mrs. Sigourney's admirable and graphic style, great interest and impressiveness.—*N. Y. Evangelist*.

An exceedingly interesting volume of biographical sketches of distinguished persons, male and female, written in an agreeable style, by an accomplished writer.—*Philadelphia Presbyterian*.

The work is executed with the writer's usual good taste, and forms an excellent volume to put into the hands of any one on whom we would inculcate the value of a Christian faith in life and death.—*Albany Express*.

Like everything that has fallen from the pen of Mrs. S., the work before us is eminently conducive to the elevation of the human heart to the highest degree of moral and Christian excellence.—*Godey's Lady's Look*.

We have read several of these sketches with great delight and profit. They are plainly, yet beautifully written, in pure English, and characterized by the lofty spirit of poetry which imbues the poetical writings of Mrs. Sigourney.—*The Western Recorder*.

The writer has selected from the memoirs of illustrious persons, of both sexes, mostly of English birth, those events and recorded traits which enable her to present the most characteristic portraiture of them in their lives and in their prospect of death. To those familiar with her writings, it is needless to say that in this volume her sympathies are ever with the good, her teachings always those of virtue.—*Courier and Enquirer*,

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: June 2005

PreservationTechnologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 242 991 3

